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A Quarterly Devoted to the Apostolate of the Church

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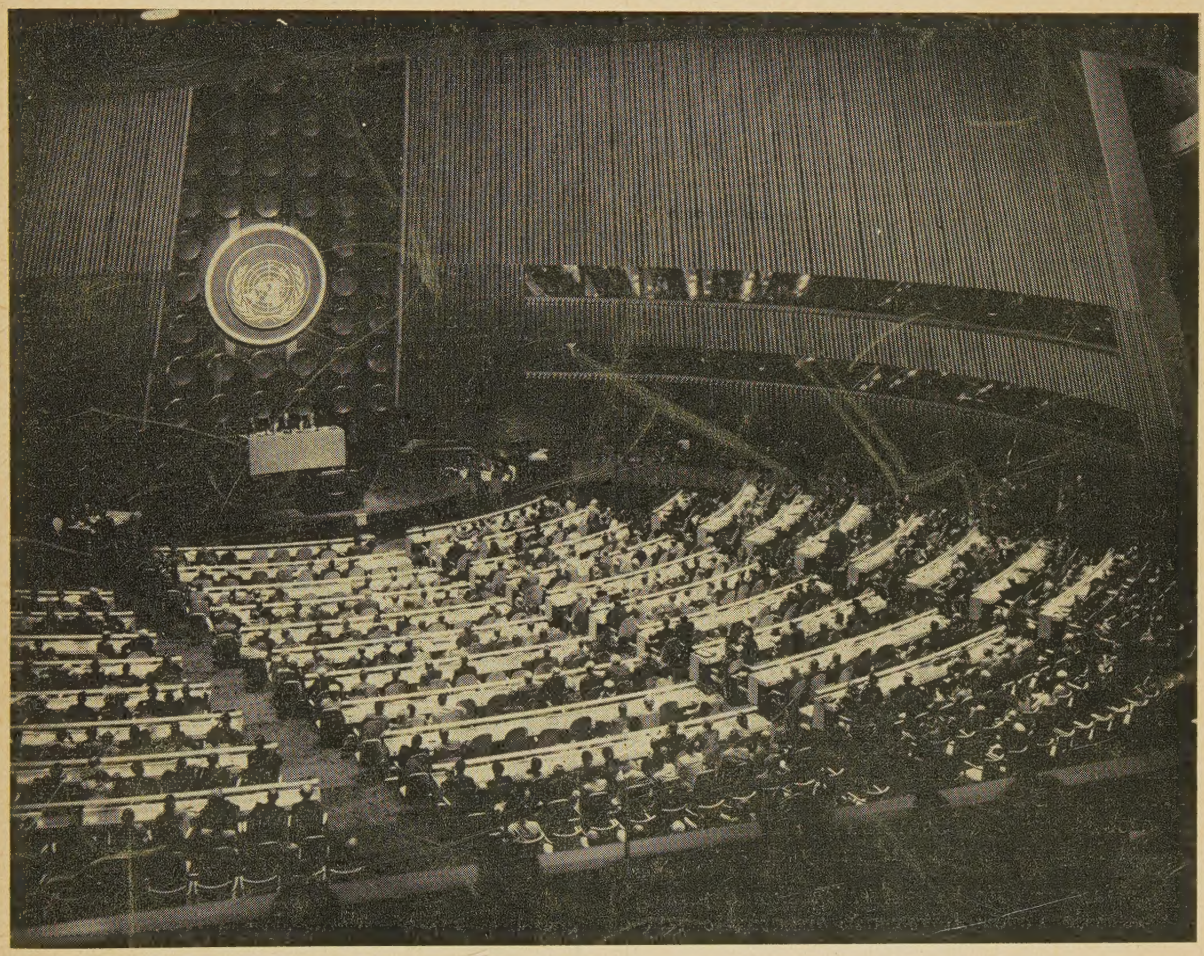

World Responsibility

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Editorial

Vincent J. Giese

ONE of the happy results of the II World Congress of the Lay Apostolate in Rome last October has been the broadening of our own Apostolic Perspectives. In our last issue we presented the more significant statements by outstanding Catholic leaders made at the World Congress. Having this broad vision of the role of the Church in today's world, we are now ready in this current issue to focus our sights on the more specific problem areas of the world.

We introduce this Round the World Report with a panoramic discussion of the characteristics of our modern world by Father Louis Lebret, O.P., Director of *Economie et Humanisme* in France. Father Lebret's paper was given at the conclusion of a Symposium presented in Rome on "The Search for God in Contemporary Society." Our issue is rounded out with an unusual journal written by Father Joseph Gremillion of Shreveport, Louisiana, while on a Study-Travel tour of South America last Fall.

The overwhelming impact of this issue of *Apostolic Perspectives* is the awareness of the world responsibilities of the modern Christian. Its objective is to help us, individually, break down the ghetto-type thinking which we Catholics so easily fall into. We feel this provincialism is a peculiar sin of Catholicism in America, due perhaps in part to our geographical isolation from the rest of the world, but certainly not excusable for that reason. Day by day it becomes less plausible in a world made one by transportation and communication.

We are pleased, therefore, with this issue of *Apostolic Perspectives* to announce this new international perspective in our editorial thinking. In future issues, we intend to supplant our regular content with an international religious news roundup. We feel no publication in the United States today attempts to keep Catholics abreast with religious news of world importance. We are not here speaking only of news of the Catholic Church, but also of religious events of all kinds, non-Catholic as well. We believe this kind of religious information not only will give us an awareness of what is taking place in other cultures and on other continents, but also that this kind of knowledge will become a basis for mutual understanding and therefore contribute in some small way towards the eventual re-union of all men under the Church established by Jesus Christ.

These problems of modern man's search for God cannot be disassociated from the characteristics of our times and our world, as Father Lebret so clearly indicates. We cannot search for God in a vacuum but must do so through history as it is being made today. Therefore, all the aspirations, all the social and economic problems, all the degradations of humanity, all the inspirations of the Spirit in the deep recesses of humanity must form the context of our contact with the world.

We think you will like this new feature of *Apostolic Perspectives*. We think you will find it interesting to read. To insure that we do a competent job in this international area we have invited Father Bernard Murchland, C.S.C., of the University of Notre Dame, to serve as International Religious News editor. Father will have working under him a group of international correspondents who will be able to keep us posted on up-to-the-minute developments in the field of religion.

You will find this new dimension of *Apostolic Perspectives* a further indication of our sincere efforts to keep this periodical alive to the needs of our times. We invite your support and participation.

Modern Man's Search for God

L. J. Lebret, O.P.

IT IS important to understand that today humanity is in some sense "shedding its skin." This situation results in certain general impediments to the search for God. But it also offers certain conditions that may favor this search although they are thwarted by serious errors which Christians must oppose vigorously.

In face of this situation we must adopt new methods of adaptation to the world in order to contribute as efficaciously as possible to the establishment of the kind of civilization dictated by the predicament of the times.

It is to these points that I wish to draw attention. I will speak as an economist, as a sociologist and as a priest.

The Present State of Mankind

One of the characteristics of the modern world is the rapidity and the intensity of the changes that are taking place.

The first change, the importance of which has not yet been sufficiently noted, is *the numerical growth of mankind.* Recent statistics indicate that the world's population increases at the rate of one per cent each year. If this rhythm continues the world, which now numbers some 2700 million people, will reach a minimum of 3600 millions at the end of the century. These figures, recently rectified by more exact calculations of the United Nations, reveal a growth of 1.6 per cent, which enables us to estimate a world population of at least five billion by the year 2000. At the same time, the center of gravity of the population will tend towards the South in the Americas and in Africa and towards the South East in Asia. The demographic weight of Asia will have augmented much more considerably than that of the rest of the world. The problem of feeding such large numbers is certain to become acute.

A second change is mankind's *augmentation of power* as a result of scientific progress and technical evolution. The conditions of personal and collective life have been and are being profoundly modified. This fact, very noticeable in the most developed countries, is even more so in the less developed countries which have suddenly emerged from a state of traditional empiricism to sc knowledge and from primitive methods to r technology.

A third change is the *rise of the masses* v education, the communications media and cratic institutions, are becoming aware o needs, of their low standards of living and strength they are capable of with a minin organization. Historically this phenome dominated by the germination of socialis communism.

A fourth change is *the extension of a dou terialism:* that of the West where the sc values is increasingly structured upon ea comfort rather than spiritual values; and t the Marxist world whose negative philosop jects the transcendence of the soul and th sibility of God's existence.

A fifth change is the *double polarizatio* nomic and cultural) of financial scientific, m and political power upon the United Stat Russia.

Other changes could be mentioned. But th have mentioned already give an indication seriously the search for God is hampered.

Obstacles to the Search for God

For the man who is ignorant of the forces ture, recourse to spiritual forces, however perceived, is instinctive. But the man who e the world he lives in through an analysis of causes is entirely absorbed by this pursuit. engulfed by his interest. Science satisfies his for knowledge and the beyond appears to distant, so uncertain, that he abandons it.

The man whose needs are largely satis rapidly possessed by the excessive satisfac his wants. The better social classes and th technically proficient peoples are driven by perity, by the effort not to be deprived of it a more and more exact correction of its im tions. They are preoccupied with work traveling, with intensive rest, with compen and with escape. In the largest city in the a friend said to me: "See these people who

streets. Their greatest concern is not to meet themselves." This observation is a terrible condemnation of comfort-seeking civilization.

And little by little those who are deprived become obsessed by the desire for this kind of life. In former ages, man's needs were satiable. He who had what was necessary to eat, to clothe and house himself was satisfied and could then give some attention to his appetite for spiritual values. In a technological age the demands of comfort can never be satisfied. There is an "always more" to be acquired. *The insatiability of expanding needs* has become a major characteristic of contemporary society. Orientated primarily towards the satisfaction of this limitless need, man no longer has the time, nor the desire to be concerned with God.

Yet large sectors of the population of certain well developed countries and the immense majority of the population of under-developed countries live in misery. *The battle against absolute misery* on the part of more than two thirds of the world drains the strength of nearly two billion men who are then tempted to turn to the false gods of their traditional civilizations or towards the fallacious myths of modern ideologies.

The most tempting of these ideologies is that of the communists who cleverly pose as defenders of justice, of national aspirations, and hold forth hope for a universal solution. As a result of education, *these masses evolve quickly from passivity to reactivity, and from reactivity to aggressiveness.* It is easy in such a disturbing evolution to yield to an ideology of revolt and of liberation from misery by collectivism. Nevertheless, people are thereby hindered from seeking the spiritual.

Before the communist ideology, the common western ideology offers little other than an ideal of comfort in which the privileged classes and those of some financial means will be the only ones to benefit. *The spiritual erosion of western civilization* pervaded with practical materialism leaves the field open to dogmatic materialism.

A further misfortune *is that western civilization contaminates the countries it tries to influence* in spite of the admirable efforts of missionaries. There is in effect a contradiction between missionary teaching and the common behavior of whites, between the Christian ideal and the eroticism of western films, between an ideal of satisfaction by obtaining what is necessary and the level of pleasure that is projected upon the screen. Moreover, the rational logic of the West, necessary for the development of science and technology, substitutes for the associative logic of the East and leads to the ridicule of ancient mythological and superstitious beliefs whose dissolution leads to absolute materialism. Radio, in its turn, substitutes the strategy of propaganda for truth and renders almost impossible any certain truth of objective judgment.

Thus the divine is evacuated from perspective; the search for God no longer finds place in the life of those who consider themselves the most civilized or those who are burdened by misery. It is unfortunately true that revolt against the West, in one form or another, is a revolt against religion.

Approaches to God

However, an indirect and distant approach to God can be detected in the modern world.

It is beyond doubt *that a greater desire for justice* increases in the world in proportion as education develops and men become aware of the abnormality of social structures. This justice concerns, quite likely, *a desire to have more.* But this desire to have more is often the expression of *a desire to*

Regenerated by the blood of Jesus, humanity can offer itself and the universe to God.

be more still implicit in minds. Mankind today is tormented by this *desire to be worth more,* even when it is mistaken on the nature of real values and when its *desire to know more* is more concerned with that knowledge which is useful for material progress than with that knowledge that leads to spiritual progress. Knowledge, even in its preliminary scientific and technological stages, prepares for the liberation of minds.

To this desire for justice and the desire to be worth more and know more must be added a vigorous aspiration for universal solidarity. Every social class and all peoples are lead to recognize with satisfaction or with bitterness that there will be henceforward a universal interdependence and that the old relationships between groups and peoples cannot continue as in the past. Investments and loans determined only by the demands of profit are giving place to more or less disinterested donations and loans with technical assistance in a sincere desire to aid the less developed peoples to help them increase the value of their resources. Whatever is being done along these lines undoubtedly falls far short of the needs, but inasmuch as there is in this gesture a beginning of recognition of universal fraternity we are before a social phenomenon which brings mankind closer to the exigences of the Gospel. Every effort to tighten the bonds of human fraternity draws us closer to God.

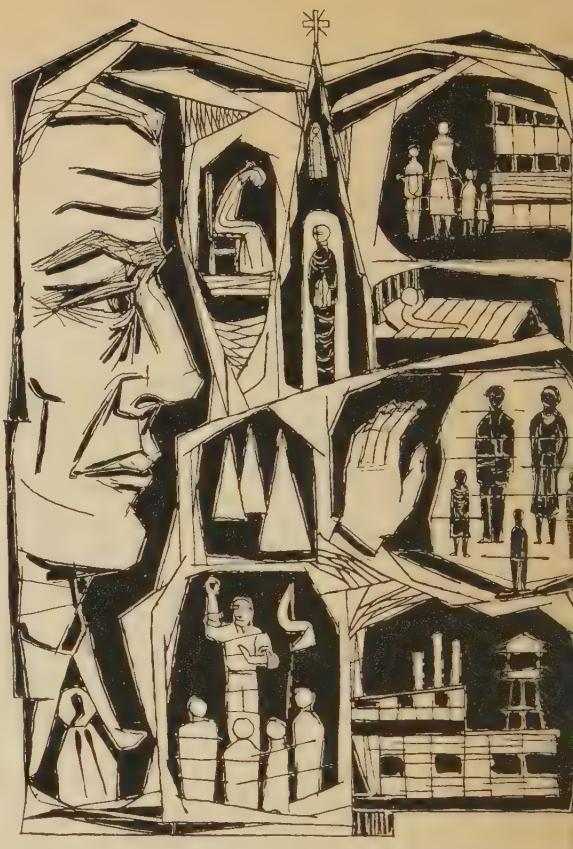
Now Christianity manifests an authentic spirit of fraternity by its doctrine and by the life of its faithful members.

Everywhere can be seen *an anxious expectation for the presence of Christians* who alone can give the world a religion "in spirit and in truth."

Christian fidelity to one God is a fact of immense importance. Beside the intellectuals of non-Christian civilizations who, in abandoning their beliefs, become materialists, we meet others who purify their religious ideas in seeking out the one true God. I remember a Buddhist priest in Japan who invited three Catholic priests to have tea with him and added to the book in which he had asked them to inscribe some phrase of Christian inspiration: "I love God; this is my religion."

If Catholics are alert to the spiritual awakening that is spreading across the world, they will afford the only valid answer to the spiritual torments of humanity.

This is true even for those peoples whom the philosophy (or rather the lack of philosophy) of Marxism appears to dominate for a time. The students of the East who are proselytized by communists are beginning to find it difficult to support such a negative philosophy.



On all fronts of human progress, the Christian m make a commitment. He must make a construct effort, because he loves man.

Obstacles Implied by the Behavior of the W

Unfortunately the West contradicts the exam of enlightened Christians by a consistent expr sion of personal egoism and structural disorders

In many countries the elite, and sometimes th who call themselves Christians, are largely unaw of the world situation and are concerned primar with safeguarding their privileges. In their ins sitivity to the misery of their brothers, they under the energetic admonitions of the Fathers the Church to the greedy. By using cultiva lands in a ridiculous way they not only set th selves against those agrarian reforms which conceived and conducted to permit the largest sible number of families to live off the land they make no effort to preserve the land, to crease livestock or develop the best methods of ing farms. Thus the increase of agricultural pr ucts do not keep pace with the population grov

sery, in these conditions, can do nothing but ltiply. This reluctance to support a sane agrari- program hinders a rational use of the land and ecipitates the rural peoples towards communism. ie private economy of underdeveloped countries, ien it is not invested abroad, is largely employed speculative investments in real estate. These untries consequently, cannot command the neces- ry capital to assure the stability of their social ructures and safeguard their independence.

Capital, instead of being invested in the inter- ts of a balanced economy, is deployed only in ose areas of greatest profit and security. In gen- al, the capital of rich countries is invested in orer countries only in very small quantities. The sk which would to some extent justify the capi- list system is rejected. Rich countries continue exploit the resources of the world greedily and increase their wealth and their comfort without ncern for the harmonized and integral develop- ent of the countries where they set up their busi- ess.

Instead of furnishing multilateral financial and chnical assistance to underdeveloped countries, ey limit themselves to a bilateral form of assist- ice which soon provokes hatred.

And while we can observe a leveling of class dif- erences in the developed countries the same is not ue of the underdeveloped countries. The average lary difference, per person, in the poorer coun- ies as compared with the richer countries is idening at a frightening rate.

Now estimated at a 1 to 40 ratio, it will be more an 1 to 100 at the end of the century if the pres- nt trends continue. In a world thus structured, ie growing spirit of hatred cannot guarantee ther the conditions of peace or of spiritual growth. nd in the countries that are both developed and goistic (including Christian countries), the scan- al of such hypocrisy (that is so oblivious to the spirations of other people) will take on unimag- ied proportions.

ew Forms of Christian Presence n the World

Before this situation new forms or an intensifica- on of the presence of Christians in the world ppear necessary.

The Christian presence in the world must be an *ntelligent presence,* demanding a much greater nowledge of the reality of the world's present ransformation. A great effort of cultural broaden- ng is imperative to Christians if they are to in- egrate into the Christian vision the progress of odern science, renovate the economic and socio- logical disciplines by purging them of their ma- terialistic postulates, and contribute to a humanly profitable integration of the social sciences.

A knowledge of the modern world demands long years of observation and experience. Too few Christians are willing to dedicate themselves to this task, in cooperation with others. Also, their out- look remains much too narrow and limited when it ought to be broad and far-seeing.

The Christian presence in the world must also be a *rectifying presence,* holding before the con- sciences of men the two fundamental imperatives of social morality: an active respect of all persons and an efficacious restoration of the common good. The Church makes these two principles the essen- tial basis of her social doctrine, but non-Christians are also apt to understand and adopt them. In this way, and the Holy Father has frequently pleaded for it, men of good will can find a common ground. Christians should, therefore, take a strong stand against injustices and egoism.

The Christian presence must be a *constructive presence* for a better world. That is to say for a world more effectively fraternal in which the warmth of Christian charity would be so intense that it would win to Christ a large number of hesi- tant, despairing and deprived men. This better world, in its temporal aspects, should be a better structured world, permitting the passage of each country (as quickly and as cheaply as possible) from a less human to a more human status. The techniques of this transformation are now at hand: it is greatly to be desired that as many Catholics as possible dedicate themselves to this mission.

The presence of Christians is particularly im- portant in key positions. The example of St. Domi- nic is significant in this respect. After years of apostolic labor, he sent his monks into the univer- sity centers where Christian thought was being formed. We need gifted Catholics today in the fields of philosophical research, of scientific research, in those positions where cultures meet, in interna- tional organizations — not for the sake of winning prestige for their faith, but to defend the dignity of man and human values and to work for a vigor- ous synthesis that would give the modern world a dynamic and complete vision, insofar as this is pos- sible, of what man is and of what he should be striving for.

It is also desirable that Christians be better equipped to contribute to the formation of an en- lightened international conscience.

Thus the Christian presence ought to be a *pres- ence of all embracing love.* The underdeveloped world is in reaction against the richer nations less

as a result of their misery than from the fact that they are not loved. The world awaits a manifestation of authentic and intelligent charity.

The Needs of the World

The modern world needs most of all an inspiration, a spirit deriving from a dynamic vision, integrally human and integrally theocentric — a spirit diffused by a competent group of Christians dedicated to God and to humanity, charged with the greatest love. It appears that the new forms of the apostolate will play a great role in forming and channelling the energy of youth into the work of fraternity and international understanding that is needed.

The world, threatened by a new barbarism and disintegrated by materialism, needs a new civilization which cannot be born without the intense action of Christians.

This new civilization may be characterized in a few words: —

A civilization of integrated human knowledge. The integration of the sciences which is becoming more and more necessary cannot take place without a precise conception of man, of his dignity and his destiny. The trust which is placed in true Christians stems directly from the fact that they are considered the safest defenders of human values. It seems that beside Catholic universities it would be fitting to found and to multiply another kind of university given to the work of analysis and synthesis in which scholars of all disciplines would cooperate in an orderly way towards a collective elaboration.

A civilization of universal human equality. Here it is a question of saving and of developing both physically and spiritually "every man and all men" to use the strong expression of François Perroux. To do this, we must refuse to tolerate the hunger of others, their infirmities, their ignorance, their hatred. The equality of nations cannot be effected without love.

A civilization of universal solidarity. It is not worthy of men or of the privileged nations to continue to exploit the misery of deprived social classes or peoples not yet in possession of the material means to defend themselves. The trade laws which permit the exploitation of anyone are unjust. The payment of money for work furnished or for resources acquired does not dispense us from the obligations of charity which, in another sense, are just as demanding. He who does not protest against the widening margin that separates the standards of living of different social levels promotes barbarism and not civilization.

A civilization of integral and harmonized d velopment. Development must be pursued with t univocal goal of elevating the financial status countries. Development is a balance of coordinat progress with the purpose of satisfying all t needs of a people and not only the needs of securi and comfort of the richest classes. Instead of personal criterion or profit (or of national intere which constantly unbalances both regional a world economies), the criterion of need must substituted. Economy can then become a hum economy whose objective would not be the profit the rich but the necessities of all. To hold out t ideal of the luxurious standard of living of the ri is to be guilty of a disastrous error of judgmer A civilization based on justice (given the total u able resources of the earth), if it is not to be a ci lization of misery, must be a civilization in whi poverty is accepted as good. Says St. Paul: "Ea must be content when he has what is necessary Economists are beginning to point out the abus of what they call "the effect of ostentation."

In the final analysis, a new civilization will n come to be if it is not a civilization of charity. W have neglected those virtues which the theologia annex to the virtue of fortitude: the virtue magnificence which enables us to undertake gre things in spite of the difficulty of realizing ther the virtue of munificence which enables us to dec cate ourselves to noble works in spite of attachme to wealth; and the virtue of magnanimity whi enables us to undertake great things witho thought of personal glory.

It is easy to transpose these personal virtues in collective virtues of groups or nations. They oug to be the virtues of privileged classes and countri The great work of human equality and of integr and harmonized development demands of those w command extraordinary means the strength to u them in a disinterested way in order that hope reborn in the oppressed and that peace become po sible once again. This strength is something d ferent from the strength of a police state or arm ments on which we continue to depend too mu and for which we dissipate the fruits of the ear that ought to be turned to the profit of mankin

The Open Road Ahead

Thus the road is open beyond the opposition militarism and materialism — which proclai themselves contradictory but which stem from t same scorn of the highest human values.

Christian fortitude appears to be the fou strength here, after that of the West, the East a Bandung. But it is not of the same order or t

ne nature. It is exercised on another plane to eguard the fundamental social and human ues. It is rooted in the divine and is the way to nscendence. Christian fortitude signifies at once man values and spiritual values; it alone is capa- of advancing humanity towards unity, its com- n good, and its final end which is God. It alone ı serve as an arbiter between the good and the l that is in the world.

The essential problem therefore is for us to ac- ire the dimensions of an efficacious and prudent arity before the immensity and the complexity the problems which mankind faces. We are not sponsible for the whole task; but we know that e most important things will not be accomplished we are not filled with enough love and if we are t disposed in the practical order to do more for manity. We should become capable of analyzing th exactitude the reality of things that our ef- rts be deployed in the right direction. We should tervene in all areas of collective life with firmness d tenacity. We should change our attitude to- ard a world that needs our help. Instead of seek- g solely the protection of our own security and r own interests, we ought also reform our peda- gy, in the education of children as well as adults, open the consciences of Christians to the breadth d the depth of their responsibility.

"A man went down from Jerusalem to Jericho ." You know the rest of this parable of mercy. e know now that the poor wretch by the roadside no longer an isolated case. It is a universal con- tion. Eight per cent of humanity has too little; per cent has too much. We owe part of ourselves this immense multitude of our brothers — es- cially in some form of group activity.

In so far as we ally ourselves with the practices injustice, insofar as we remain incapable of de- cting the course of humanity from barbarism, we e an obstacle to the search for God. Thus the scovery of God for hundreds of millions of men epends upon us.

LOUIS-JOSEPH LEBRET, O.P., is founder of the study nter, Economics and Humanism, Paris, and in world avels has studied the economic and social structures Brazil, Uruguay, Argentina, Chile and the United tates. He has written numerous books and articles, an officer of the French Legion of Honor, an Asso- ate of the National Center of Scientific Research, a ember of the International Sociological Association, e Center for Sociological Studies, and the Association Economic Sciences.

Illustrations by Clarence E. Giese, art director of ides Publishers, are taken from Father Lebret's book, *uman Ascent*, Fides, 1955.

The text was translated from the original French by ernard Murchland, C.S.C.

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SPIRITUAL LIFE

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South American Diary

J. B. Gremillion

Bogota, Colombia
November 6, 1957

The mimeograph machine in CELAM ran on all last night. When we left the headquarters of the *Consejo Episcopal Latino Americano* (equals CELAM) at 10 last evening the mimeo operator had at hand all the stencils to print the 200 plus page report for the Bishops' meeting which begins November 10 here in Bogota. He had, too, enough coffee to keep him going.

And the office force of CELAM (comparable to NCWC of the U.S.) stays on each night this week some four or five hours overtime to prepare the graphs, statistics and résumés which will tell the Latin-American hierarchy about CELAM's first year's accomplishments, its analysis of problems and issues, its hopes.

Father Bordelon and I spent two hours last evening in that buzzing office. Monsignor Julian Mendoza, Secretary General, gave us CELAM's history: its begetting, its astonishing one year's growth, its vision for the future. His six-priest staff began briefing us on their respective departments, conversations to continue through this week. CELAM will orient our study-tour and my coming letters, so we might best become acquainted immediately.

America magazine ran an article in last week's issue (October 26) which gives brief, meaty background. The article quotes Bishop Manuel Larrain of Talca, Chile, CELAM'S Second Vice-President:

> "Latin America is on the threshold of imminent and radical reforms. Shocking social inequality, the existence of immense proletarian and subproletarian masses living in inhuman conditions, the monopoly of landownership . . . and the general lack of social awareness on the part of the well-to-do Catholics — all show how urgent it is to take a definite stand in this regard. With us or without us, social reform is going to take place; in the latter event, it will take place against us."

Latin America forms a basic socio-cultural community. But exaggerated nationalism has fragmented this fundamental unity into 24 isolated nations. And too often the spiritual community of the Church has been likewise fragmented along nationalistic lines. Consider the dire result if the Church in the U.S. were splintered into similar bits and pieces with little inter-communication among the parts of the Mystical Body. Imagine our situation with no Extension Society out of Chicago, without Catholic University serving the whole nation, without the solidarity resulting from New York's Propagation of the Faith headquarters and Military Ordinariate, and so on — you can concoct your own examples!

Particularly assess what our NCWC means in begetting a Catholic *E Pluribus Unum;* as well as the inspiration and programs of organizations like the Liturgical Conference, National Catholic Rural Life Conference, Press Association, Education Association and counterparts for Charities, Hospitals, CFM, Cana and others. The Latin-American Church has lacked in its struggles the strength of unity and the total impact of solidarity. French Liberalism (capital "L" and philosophical, of the Syllabus of Errors variety), International Masonry and now Communism possess unity of ideology and program. So do the Protestants to a marked degree.

At long last CELAM seeks overcome nationalistic egoisms wit in the Church. Quoting Bishop La rain again:

> "The era of Robinson Crusoe over. Catholic Action in La America and the works it inspi — press, TV, movies, radio, ec cation, etc. — must be organiz on a supernational plane. must pass . . . from a phase national isolation to one of int American cooperation."

The Holy See not only approv this new departure of the conjoin Hierarchy, but emphasizes the nec sity of CELAM and its concert apostolate. Cardinal Piazza ga the CELAM charter in a commu cation of October 27, 1956, to Ca dinal Camara of Rio on the oc sion of the first episcopal conferer here in Bogota exactly a year a A preliminary gathering followi the 1955 International Eucharis Congress in Rio, had prepared t ground.

The second Bishops' meeting gins this coming Sunday, near B gota, to be attended by the 24 Or naries who represent the hierarc of their 24 respective countri These form CELAM'S governi board. An annual assemblage of 419 Ordinaries on the U.S. patt would not only be unwieldy but s nificantly expensive. Distances vast, funds extremely limited. sides CELAM is an internatio body. A *Consejo National Episco* uniting the hierarchy is be formed in each of the 24 nati with a permanent office and st (This compares to the state-w office of the Bishops of Ohio, si ated in the capital, Columbus, state-level NCWC.)

The breakdown of departments the national offices will corresp to the supernational.

FATHER J. B. GREMILLION is pastor of St. Joseph Church, Shreveport, Louisiana, and author of *Journal of a Southern Pastor.*

The statistics I shall use in these
ters are from *Basic Ecclesiastical*
atistics for Latin America 1956,
mpiled by Father William Gib-
ns, S.J. (now at Loyola College,
ltimore) and research associates,
blished by World Horizon Re-
rts, Maryknoll Fathers, N.Y., 62
ges. Father Bauer of Maryknoll
nt me the booklet. The statistics
ver (1) South America, (2) Cen-
al America and Mexico, and (3)
aribbean Islands and are arranged
these three divisions, hereafter
lled Latin America.
The total population (from U.N.
gures) is 177,908,000.

Catholic population (from *Annuario Pontificio*), is 156,323,000 souls.

Please note: Latin America comprises about one-third of the members of the Catholic Church! They live in 24 different nations; CELAM seeks to establish enduring communication and coordination of the life and apostolate of our Lord's Mystical Body among one-third of His members.

CELAM has five departments (or sub-secretariates):

I. The Preservation and Spread of the Faith.
   §1. Defense of the Faith (especially vis-a-vis U.S. Protestantism about which I shall say more later).
   2. Preaching.
   3. Religious Instruction.

A, maybe *the*, fundamental problem! Just try teaching 10,000 children in a two-priest, school-less parish. Father James McNiff, a Maryknoller, Boston born, 13 years in South America, arrived here a month ago to set up the Confraternity of Christian Doctrine, the "gift" of the Bishops of the U.S.A. Long confab with him yesterday.

   4. The Parish Liturgy.
   5. Movies.
   6. Radio and TV.
   7. The Catholic Press. (Good in Montevideo, so-so elsewhere. NCWC sends here *Noticias Catolicas*, a big help.)
   8. Home Missions. (There are 69 vicariates and prefectures apostolic, non-diocesan jurisdictions, plus vast mission areas in well-established dioceses.)

Director of this department is Father Felipe Benitez of Asuncion, Paraguay.

II. The Clergy and Religious Committees.
   §1. Local Diocesan Clergy.
   2. Religious Communities.
   3. Foreign Clergy.
   4. Vocations.
   5. Seminarians.
   6. Pastoral Practice, the Care of Souls.

The dearth of clergy is the Jeremiad lamentation of Latin America, one priest to 4,700 Catholics (32,656 priests; 156,000,000 souls) — compare one priest to 700 Catholics in the U.S. (49,000 priests; 35,000,000). And, *muy importante*, about half of these 32,000 priests are teachers, chaplains or office workers, perhaps only 15,000 in parish, pastoral ministry, i.e., one parish priest then to 10,000 parishioners. I do not yet have the exact analysis of this situation; Father Gibbons does not give this salient statistic; probably it is

—drawing by Mary Ellen Ebbling

not available. Last evening Monsignor Mendoza at CELAM showed us the master file he is just now completing on each of the 419 dioceses. Priests in parish work he identified as such. And Monsignor pointed out in several sample dioceses that almost invariably less than half the clergy did pastoral work. In consequence parish life is rather haphazard, merely the Sacrifice and Sacraments for such numbers, scattered often over burro-trails. Takes up all the time and energy of a Curé of Ars.

Furthermore, for reasons now beyond my understanding, among the clergy the pastor enjoys less prestige than the teacher, chaplain or office administrator. A friend here told me not to identify myself as a pastor because this would lessen the esteem in which the people I met would hold me!

About one third (35 per cent) of the members of the Church Universal are served by one eleventh (9 per cent) of the priests of the world — and less than half of these (4 per cent) of the worlds' priests, have the responsibility of the care of souls!

Developing vocations and forming candidates for the Priesthood may well be the number one problem (the *second* number one problem I've given!) Reasons again are rife and deep-rooted; perhaps another letter can reflect on them. Here CELAM shows deep concern. Msgr. Mendoza and other Latin-American prelates attended the annual convention of Serra International in Los Angeles, California, August past. Serra has organized in Mexico and Peru.

The Director of this department is Father Alfonse Schmidt of Puerto Alegre, Brazil.

III. Education and Youth.

§1. Catholic Schools (2,303,257 students in all the Catholic schools, elementary through University, in Latin America, among 156 million Catholics. Compare 4,500,000 students in U.S. among 35 million Catholics.)

2. The University Apostolate (Especially on non-Catholic campuses a la Newman Foundation in U.S. Yes, some did inquire about the sad event at Princeton.)

3. Federation of Catholic University Graduates. (Haven't investigated this carefully, but at first blush this seems to tie in with *Pax Romana* at that level.)

4. Federation of Father of Families. (Again I do not yet know the precise intent here. More later. No other section of CELAM mentions Family Life. This may begin to counterpart NCWC's Family Life Bureau directed by my good friend Msgr. DeBlanc in Washington. The Christian Family Movement began some two or three years ago and thrives with great promise in Chile and a couple of other countries, Chicago-inspired. We'll visit them later. Off the cuff — while family life is closely knit in Latin America, illegitimate births among the poor are extremely high from common law liasons not convalidated by the Church. More than 50 per cent of the children born this past year in Colombia are of parents not married in the Church; some say 75 per cent. I'll seek more official statistics — but really, who knows in such a weak parish system. The baptismal register offers an inkling only.)

5. Federation of Catholic Teachers. (I don't know for certain whether this refers to teachers in public education, but I believe so. We of the U.S. might learn something here.)

6. The Religious and Moral Guidance of Students in Foreign Countries. (A major concern of CELAM's governing Bishops. Particularly, they're worried abo students in the U.S., so f of whom are on Catho campuses.)

7. Superstition and Spiritis (Pagan and occult pra tices from pre-Columb centuries continue und many forms, plus vood from Africa.)

IV. The Apostolate of the Laity.

§1. Catholic Action.

2. The Lay Apostolate. (Cat olic Action here tends to c note an official and stru tured organization with n tional, diocesan and pari levels, officers and pr grams. The Lay Apostola connotes more flexib movements forming mi tants who singly and/or groups seek to bring Chr into the institutions (ec nomic, body politic, educ tional, cultural, communi etc.) and professional-voc tional organizations of t whole society. These mov ments are Church approv but not official in the cha cery sense, i.e., not Chur directed, though usua having a chaplain or sp itual moderator appoint by the Ordinary.)

3. International Organizatio of Catholics and no Catholics. (e.g., FAO a UNESCO. Msgr. Mendo emphasizes the necessity entering with whc hearted determination, u ty and direction i UNESCO through form laymen, in their illitera campaigns as well as the university level.)

4. People's Culture and Fo ways.

The Director of this departm is Father Rafael Vasquez Corona Guadalajara, Mexico.

V. Social Action and Social W fare.

For the teaching and activation the papal social doctrine both

workers and for employers, unions and management. For application of social justice and charity to the plantation and hacienda system, for agrarian reform, for developing a healthy rural life, economically, spiritually and socially, NCRLC of U.S. led by Msgr. Ligutti has sponsored in the past five years congresses in Colombia, Panama and six months ago in Chile. These are seed beginnings. Father Eduardo Picker of Lima, Peru, heads this department. I meet with him tomorrow. He is to coordinate, too, the whole gambit of Catholic Charities *a la* Msgr. O'Grady. Case work, relief and welfare, housing, charity, institutions, etc.

CELAM aids in resettling immigrants, cooperating with the work of the International Catholic Migration Commission (Geneva) and NCWC's Catholic Relief Services who have offices in Bolivia, Brazil, Chile, Colombia, Ecuador and Peru. CELAM also coordinates and affiliates existing groups and lay organizations similar to NCCM and NCCW, etc. And CELAM officially, as well as the staff personally, are most anxious to establish close and friendly communication with their brothers in the Lord in the U.S. Father Ray McGowan of San Antonio is due here shortly to coordinate social action work. Father John Kelly of NCWC Information Service was here to see into the Protestant charges about a month ago.

I have deliberately burdened you in this first letter on CELAM because its potential for the next decade, generation and century is beyond estimate. It may prove to be in the history of this one-third of the Church here in our century what Trent was to the Church Universal in our age. Next week CELAM celebrates its first birthday: its progress in procuring staff, facilities, budget ($51,700.00 first year, quota-ed to 24 nations on ability to pay; that's a lot of money here!) and its initial program portend a success of great dimension — a success *necessary* for the Church in this one-third of her being.

Tomorrow: long hours with Mr. Ramon Amador and Mr. Luis Bernal, probably Colombia's two outstanding laymen. In the evening with Fathers Vasquez, Picker and McNiff. 11:30 a.m. appointment with Cardinal Luque, 12:30 lunch with Archbishop Paul Bertoli, Apostolic Nuncio (for the present rush he has loaned CELAM his car.)

Technology has made the world one. After a pleasant send-off dinner with the New Orleans Chancellor (Thanks again, Msgr. Plauche!) we left that city at 10:30 Monday, p.m. Nine and a half hours later we were in our Bogota hotel, 2,000 miles southeast of New Orleans, being greeted by priests and laymen, whom we had never before seen, like long-parted friends. Technology has made the world one neighborhood *physically;* the human family craves the *spiritual* at-one-ness which only our Lord can beget and bestow.

Lima, Peru
November 13, 1957

We arrived here last night from Quito, Ecuador. We're a day behind our original schedule because we stayed overtime in Colombia. There was just so much to see, so many people to talk to, complexities to gasp over!

The Second Annual Meeting of the Hierarchy of Latin America began Sunday (10th) just past. The secular press gave the event a grand send off, first page stories and a front page picture in at least one daily. On the whole the Church seems "to get a good press" in Colombia.

Besides its doctrinal and moral disciplines the Church is a cultural influence in a way we of the U.S. can barely conceive. An example: The annual beauty contest is being held in Colombia to choose the senorita who represents the nation in the Miss Universe contest in U.S. The Bogota paper *El Tiempo* (The New York *Times* of Latin America, liberal politically, not pro-Church, nor exactly anti-clerical) ran pictures of the contest (no cheese-cake, all decently clad). One of the photos shows the contestants at prie-dieus assisting at Sunday Mass. Here is an instance of the Church as a cultural influence in the whole life of the people which cannot be measured with statistics. So my figures which may give a bad impression relative to the U.S. should be balanced with these realities.

Another corrective of statistics given earlier about Catholic Schools. Bogota (population 1,284,000) Catholics have only 38,422 children in schools owned and operated by the Church. But religion is taught as part of the curriculum in all *public* schools (i.e., government tax supported) in U.S. sense, as well as in all *public* schools in the British sense of public (i.e., private, non-government, non-official, non-Church). Two schools in Bogota do not have religion in the curriculum: these are American schools deriving some support from the U.S. Department of State. There are about 5,000 Americans in Bogota with U.S. corporations (General Motors, Pan American Airlines, etc.) and the embassy. Father Casper, a Salvatorian from Wisconsin, is Chaplain for the English-speaking Catholics, about 500.

Quick Notes: 1. Colombia's political order is woefully unstable. The Liberal and Conservative parties have been fighting each other with outbursts of violence for several decades. Since the revolution of 1948 (aided and abetted by the Communists; few, but hard, determined and occupying key spots in the nation) instability has become very pronounced. On May 10, 1957, the dictator Rojas Pinella was overthrown by strikes and public demonstrations. To a degree astonishing to us gringoes, priests took actual leadership in some of these demonstrations. A military junta of five Generals formed an interim dictatorship to govern until the country is sufficiently pacified for free elections. These elections are scheduled for December 1, two weeks off. The campaign reaches its high pitch as we leave. Many fear that violence will break out cancelling the scheduled plebiscite. The John Doe of means has 200 pounds of potatoes stashed away and can goods sufficient to hole up at home and sit out

another week or so of social paralysis. The little man just suffers hunger and fear and insecurity.

2. How analyze the psychology of political instability in these short notes? Pardon my playing the foot in bringing up the question. Two qualities seem especially notable as causes: (a) an exaggerated individualism which makes cooperation for the *common good* difficult even in theory, (b) a tradition of personal devotion to a political chief rather than loyalty to an institution, mindful of the oaths of fealty taken by our forefathers in 900-1200 A.D. to their liege-lord in Western Europe, and the clan loyalty which preceded that.

3. What about the so-called persecution of Protestants in Colombia? I'll stress this point: American Protestant missionaries are strangers, aliens coming from the colossus *del Norte* (U.S.), they have basically no more right to enter a nation (politically speaking) than would a Colombian have the right to enter the U.S. under the strict immigration laws of the Walter-McCarran Acts. In the early 1900's the U.S. instigated and supported the Panama revolution against Colombia (by Teddy Roosevelt to build the Canal); this still rankles deeply. Add the centuries of enmity between Anglo-Saxon Britain and Catholic Spain, transfer to Anglo-Saxon U.S. and Spanish-speaking Colombia. Against this background throw in a few loud-talking evangelicals and you'll have trouble.

My astonishment is that U.S. Protestants proselytizing is permitted at all, especially given the political instability. Priests have shown admirable restraint.

4. Catholic Relief Services—NCWC is doing a grand job in Colombia and Peru, just getting started in Ecuador. Over 20 million pounds of milk, flour, butter and cheese a year in Colombia, supplement the subnormal diet of 600,000 people (5 per cent of the population). All done through the local Bishops, Pastors and Superiors of charitable houses. At an administrative cost which is only 1/10 of that of the CARE package program which trickles in a fraction of CRS's volume. Mr. Noel of Lancaster, Pennsylvania, is in charge. The Most Reverend Nuncios, hierarchy, priests and people are most appreciative. The institution of Catholic Charities (CARITAS) is being established on a national basis for the first time through the impetus of CRS-NCWC. We have so much in comparison!

We're to have lunch with Archbishop Lardone, Apostolic Nuncio, former professor at Catholic University, Washington, D.C., at noon. We have already learned that he, like Archbishops Rossi and Bertoli, Ecuador and Colombia respectively, is pushing Seminary development and vocations. It's a question of holding the line until these efforts fructify. In all Peru for some 9½ million Catholics there are only 75 seminarians in Theology for the diocesan clergy! This p.m. we'll visit the Major Seminary with Father McCarty of Maryknoll, and call on Mr. Neale, Director of Point Four for U.S. Department of State. Tomorrow 8:30 a.m. we fly six hours to La Paz, Bolivia, for a week with Maryknoll and the diocesan priest-team for St. Louis.

La Paz, Bolivia
November 19, 1957

For the past six days Father Bordelon and I have been living in the rectory of the Parish of Christ the King, staffed by three diocesan priests from St. Louis, Missouri. Pastor, Father Andrew Kennedy, J.C.D., Assistants, Fathers Bernard Schierhoff and David Ratermann.

This parish is an experiment, a pilot effort that might well go down in the annals of Church history and redound to the great glory of the Church USA. Here are diocesan priests transplanted within 18 months to the missions 5,000 miles from their home base — and thriving in every way. Here is the type of new departure in thinking about the Church *universal* which might yet save Latin America for our Lord and His Mother: every U.S. diocese becoming a missionary-sending institution.

In my first letter I gave some i dication of what we all knew a ready: the Church in Latin Ameri is in a bad way especially lackir clergy, woefully weak in Paris Life, Mass and the Sacraments, ver poorly instructed. The last tw weeks in Peru and Bolivia heighter our anxiety to a fever pitch. I short the Church here is sick, ver sick. Worst of all there seems to b no well-founded hope of improv ment except for a miracle of grac on a scale unknown since Pent cost. Basically it's again the shor age of clergy (already fully cite in my earlier letters) and no grea hope for an increase of vocations i keeping with the increase of popul tion. CELAM quotes U.N. figure that there will be over 300,000,00 people in Latin America by 198(At the present rate of vocations ar ordinations the number of pries will not increase proportionatel The priest per capita will be at worse ratio than the present lame table one priest per 4,700 (and r member only half the priests are i parish work).

Three hundred million people i 1980 — will they be pagans or Pro estants, Reds or Catholics?

I must record again two hopefu developments:

1. CELAM with its unified pr gram coordinating the who Church's Apostolate.

2. The re-organization of the sem inaries. In each of the four cou tries we have visited thus far th Apostolic Nuncios concentrate the efforts in this direction. In Colom bia the new diocese of Zipaquir (founded 1952, 400,000 Catholics, 3 diocesan and 36 religious priests has just started a minor seminar A new major seminary is beir erected in Quito, Ecuador, to ser the whole country of 3½ millior the Nuncio, Archbishop Opilio Ross has friends in the U.S. who ser him Mass stipends, because local the supply is far below the numbe of priests, which aid to cover th building costs. (His address: I Nunciatura, Quito, Ecuador.) Und the direction of Archbishop Franc Lardone, Peru's Nuncio, all oth major seminaries in Peru have bee

osed to concentrate on *one* good ne in Lima — but so far only 75 heologians for some nine million eople. Here in La Paz rumor has that the Dominicans of Chicago ill be down shortly to staff the ma- or seminary.

But it will be a decade or two be- ore these efforts bear significant ruit. What can be done to hold the ne in the interim?

This Parish of Christ the King ffers an answer in part:

In January 1956 Archbishop Hum- erto Mozzoni asked Archbishop itter of St. Louis to send to Boli- ia some of St. Louis' diocesan riests as missionaries. Archbishop itter wrote to 62 priests who had een ordained five to 10 years asking or volunteers, insisting that no one hould feel any obligation, that a urn down would not be held against ny individual. Within a week he eceived some 40 volunteers! By Iay 1956 the three padres named bove were on their way.

In June 1956 they entered the Iaryknoll Spanish language school t Cochabamba, some 300 miles outheast of here. In September 1956 hey returned to La Paz and began his parish.

This parish of 12,000 souls was ut off from the local Maryknoll arish of San Pedro. San Pedro ven now numbers 45,000 Catholics, ith three Maryknoll priests in harge. The pastor, Father Don ubrey, pleads for more diocesan riests to come in and carve up hree or four more parishes to re- uce San Pedro to manageable pro- ortions. Last month during a two- eek mission 337 marriages were onvalidated in that single parish nd 494 Baptisms performed.

About 1,000 people assist at Mass ach Sunday here in the "St. Louis arish." So far they have no church - only a galvanized roofed shed, pen on the four sides. A concrete nd adobe hall used temporarily as church (usual U.S. new parish uilding approach) is the next step. hen a parochial school in about wo years. Mass is also offered out n the open air about a half mile up- ill in a slum area which has been ll now dominated by a Protestant church (Nazarenes). I offered Mass there Sunday past for about 250 persons, half adult, half children. Not more than a dozen of these would have assisted at Mass had the St. Louis Jeep not carried the Mass to them. They knelt and sat on the bare ground. The collection: about 95 cents; in the main parish set-up about $9.00 for the three scheduled Masses from 800 people.

Yesterday vacation school for religious instruction began (it's summer here now, schools closed Sunday past) with 91 attending. Four lay catechists helped out. Father Kennedy hopes to train eight or 10 more catechists along CCD lines within the next two months, and many more thereafter.

The Legion of Mary has been organized, also a choir, servers, Dialogue Mass and Catholic Action. Each night the rosary is recited in a different home, 15 to 25 neighbors gathering round the statue of Mary, which is proudly moved to a new setting each day. In short here is a hustling parish developed within 14 months by three diocesan priests who had no notion of leaving home two years ago. They have adapted magnificently despite the lack of mission-orientation in their training and vocation-concept. They are happy, and their labors bear abundant fruit.

Despite the lack of clergy, the non-doctrinal basis of Faith and negligence of Mass and the Sacraments there remains here a fundamental spirit of "I am a Catholic; our nation is Catholic." It's somewhat uncanny how the Faith has stuck it out, in some hazy, emotional, inarticulate way. "From the milk of our mothers" the saying goes. Not a deposit of doctrines assented to by the intellect, but a complex of fiestas, processions, hymns and customs, often akin to superstition and in part, derived from their pagan forebears. But these contain the elements of Catholic doctrine: God the Father Almighty, Creator of All; Christ His Son, who died for our sins; Mary, His Mother; Baptism brings the Grace of Christ's Redemption (about everyone is baptized); Mass and Communion help one along to God who will judge us at death. Their cultural way of life centers around these basics although most could never enunciate them with subject and predicate. (These generalizations apply to the people in general; there exists of course the small upper class who have attended the select tuition paying Catholic academies and colleges and who possess an intellectual grasp of doctrine.) But this tradition of Faith will not continue indefinitely; education is coming which puts this kind of "faith" to a test.

It is astonishing and most hopeful to see this sleeping Faith react vigorously to instruction, care and love. Conceive of kindling waiting to be ignited — that's the Latin Church. And here are three diocesan priests who carry the flame.

Latin America has now about 400 religious priests from the U.S. Does this pilot parish of three St. Louis priests point to the possibility of hundreds more diocesans following in their footsteps? How else will Christ live on in this bursting land? Can every U.S. diocese become "a missionary-sending institution"? A thousand diocesan priests to Latin America in six or seven years, two thousand in a decade — what goal to set — what's possible if we strain a bit? And what grace will redound to our parishes and dioceses and U.S. Church if we prune ourselves and sacrifice to bring to full Life this one-third of our Lord's Own Body?

Archbishop Mozzoni, Bolivia's Nuncio, is this very week in the U.S. trying to duplicate by many times from other dioceses this parish of Padres de San Luis. Archbishop Ritter says: "A Diocese is not *Catholic* until it sends missionaries."

Santiago, Chile
November 24, 1957

We shared a "hotel" room with a Methodist minister last Tuesday night.

The Reverend William Fore, 150 Fifth Avenue, New York, is Director of Visual Education for the Meth-

odist Board of Missions. He is a member of both the home and foreign mission boards of the U.S. Methodist Church (some 10 million members) directing the personnel, material and strategy of their globe wide evangelization program.

He was on our flight on the Bolivian airline from La Paz to Arica, Chile — a DC-4 of India-Burma-China hump vintage. The old plane's war experience at scaling the Himalayas was put to good use negotiating the passes between the 22,000-foot Andes. Over the oxygen nose tube we glanced right and left at rocky walls on either side and craned up at the peaks thrusting their heads through the ceiling clouds.

We met Reverend Fore upon landing at Arica airport where the Pacific laps to the very runway itself. It was 6 p.m. We pooled our Spanish to ascertain with sorrow that our connecting flight to Santiago was cancelled because of engine trouble. We pooled, too, our American impatience and conjointly pounded the airline office counter striving to confirm reservations on the next day's morning flight. Two hours haranguing, methodical, doctrinal and unorthodox, failed to produce more than an unwritten word-of-mouth guarantee that we'd probably get seats on the weekly flight on the morrow's afternoon, flight 151, Wednesdays only.

Reverend William Fore is about 30 years old. His education: Yale Divinity School, Columbia University, Union Theological College. We talked about his professors: Richard and Reinhold Niebuhr, Tillich, Bennett et al. We talked about Methodist missions.

He headquarters in the New York office of his Mission Board. He is in charge of mass media, particularly visual materials. This past month he spent in Bolivia directing the filming of a documentary on the work of some 50 or 60 Methodist ministers in that country. To indicate the serious and painstaking approach of these people, and their long-term view and planning for the future:

1. He hired a well-known filming firm from Washington, D.C., to undertake the job.

2. They shipped in by air over 500 pounds of technical equipment, cameras and electronic sound pickups.

3. The air express charges alone cost over $450.

4. They shot over 8,000 feet of 16 m.m. film.

5. The film is for promotion and propaganda in the 43 thousand (43,000) Methodist Churches of the U.S.

Other facts and observations:

1. It costs about $6,000 annually to maintain a minister in Latin America. His family must be taken into account. They budget according to a sliding scale depending upon number of children; age, tenure, etc. (Brother Bede, M.M., treasurer for Maryknoll in Chile, with whom we are now staying, places the cost of maintaining a Maryknoll priest at $1,000 to $1,200 a year.)

2. Bolivia has opened to "above the board" Methodists evangelization only since the 1952 revolution.

3. Before that only schools were allowed, with "sub-rosa" (Fore's actual words) teaching of religion.

4. Fifty years ago the U.S. Methodists established in La Paz the *Instituto Americano*, a college with long-range mission hopes.

5. Now it's paying off: Bolivia's President and at least two cabinet members are alumni of this *Instituto.*

6. Their friendliness is now a great boon.

We actually spent two days with Reverend Fore, opportunity to talk about many things with this well-educated, purposeful and able gentleman. Wednesday at 6 a.m. we took a taxi to the airport hoping to board the plane despite our lack of reservations. Two came and went, fully loaded. Air travel here is popular beyond the capability of the pioneering airlines. The distances exceed what the eye gathers from the map, and the physical barriers exceed by far the liveliest imagination. Only 198 air miles between La Paz and Arica, Chile, but wh the St. Louis priests attempted by railroad a year ago it took *fo* days. Sheer mountain precipic rise and drop like the canyons a skyscrapers of Wall St. The actu pass on the ground is at 15,000 fe Freight and passengers from Pe to Bolivia will take days to wee via a combination rail and wat route — Lake Titicaca is the highe navigable body in the world, mo than 12,000 feet.

Arica, Chile, to Santiago is abo 1,000 miles but would take anoth four to six days on the average rail. And the most optimistic Stan ard Oil Esso map shows the hig way linking Chile's main cities be dangerous to impassable depen ing upon the seasons.

Finally we squeezed aboard plane at 4:30 p.m. on the week Wednesday flight, and that aft mechanics had tinkered 2½ hou with the left engine. In the a.m. had offered Mass in the Ari Church of the Franciscans, staff by six priests and two Brothers w arrived here last year from Spai (Maybe somewhere along the rou I can obtain the figures on all t religious orders and the great i crease of their missionary work Latin America. For example: Bogota we encountered Salvatoria from Germany, St. Columbans Lima; New York Franciscans in t worse slums and remote mounta areas of Bolivia; Quebec O.M.I.'s Antofagasta; 20 Precious Blood F thers from Carthagena, Ohio, Santiago and the roughest parts South Chile; many Orders of Si ters, Brothers and so on. The Mar knollers with their wonderful publ relations department overshadow t missions as *known* in the U.S. B there are many, many other grou doing noble work for the Lord do here.)

Our plane took us only a coup of hours down Chile's 3,000 mi spine to Antofagasta. There we h to stop overnight again. The cre said Santiago was fogged in, b little night flying is attempted any airline among these 22,000 fo peaks. Morning Mass in the Ant fagasta cathedral exposed us aga

the sad state of the Church ressed repeatedly before. The ca- edral pastor is from Italy. He was pleased to have American priests siting that he met us in the sac- sty at 6 a.m. to help the sacristan range for Mass. About 200,000 uls in the diocese; 46,000 square iles (same as Louisiana); 14 di- esan priests of whom only five are cardinated; 26 religious order riests of whom 10 are O.M.I.'s from uebec, who arrived some five years go to staff the minor seminary and gh school.

Finally we reached Santiago, hursday p.m., some two days late id very lucky at that to get here all. Father Bordelon and I have een the guests of Maryknoll's Su- erior for Chile, Father Tom Mc- ermott, of Worcester, Massachu- tts. Maryknoll has here 37 priests, Sisters, five Brothers, mostly in ural parishes to the south.

It's now Sunday p.m., almost time board our plane for Buenos Aires. I'll cut this now and tell you later bout our three days in Santiago. nfortunately we have missed Bish- Larrain of Talca. He's due this ming week from Rome via the ELAM Bishops' Meeting at Bo- ta. We spent lots of time with ARITAS, the distribution end of atholic Relief Services — NCWC. nd had a good session with Arch- shop Baggio, the Nuncio. We issed, too, Father Roger Veke- ans, S.J., who is now in Europe rocuring aid and personnel to es- blish a department of sociology in antiago's Jesuit University of San gnacio.

Adios until Buenos Aires.

Buenos Aires, Argentina
November 26, 1957

The tempo on this Atlantic side the continent seems quicker, the mosphere certainly more cosmo- litan. Argentina has a population 20 million, an area of 1,095,000 uare miles (one third the U.S.A.). uenos Aires (4,000,000) has a large alian population, a sizeable Irish lony and a sprinkling of just about every other nation under the sun. The bustling port is located some 100 miles up the La Plata River, but it's still 25 miles wide at this point. New immigrants are still arriving. The first priest I met at the Basilica of San Nicolas around the corner was Father Jean Dan, who is in charge of Roumanian Immigration, himself a newcomer of a few years back.

But Buenos Aires (and this whole country of considerable natural resources) is economically in a bad way. And the economic instability is due in great part to the current struggle to shake off the mortal effects of the dictatorship of Peron. Dictator Peron was overthrown in September 1955 but his 12-year regime has scarred the nation, and many of the scars burst anew into open sores.

Thousands of miles away we read about a dictatorship: the papers say the Church is persecuted, priests arrested, schools closed, churches sacked, lay leaders tortured, people killed. But that's thousands of miles away — it makes interesting reading, sounds exciting — and now I turn to the cartoon funnies. But in the very land itself the sorrow and hatred and violence brought on by a dictator dig into the flesh and heart. We've only been here 36 hours: certainly you can't learn much in 36 hours: but immediately the results of the dictator strike home. But this, be duly warned, is a first impression. I may be overly pessimistic.

In fact let's postpone any further observations on Argentina until the end of the week. (I remind you again of the hop-skip-and-jump nature of this odyssey. Please make your own adjustments for superficiality.) Let's jump back to Chile and finish up that side of the Andes. Quick notes:

1. The U.S. Ambassador to Chile is a Catholic (professing, active, practicing, local priests state proudly): Cecil B. Lyon. We chatted with him about 30-40 minutes in his office. Immediately he launched into the great need for more U.S. priests, Brothers and Sisters to come into Latin America. Bishops and laity constantly come asking his intercession in this regard.

2. In general the people of South America have little or no concept of the strength of the Catholic Church in the U.S.A. We are thought of as a Protestant nation, purely and simply. It is important that the position of the Church in the U.S. be made clear to Latin Americans because more and more their commercial, technical, intellectual and cultural life turns away from Europe and towards the U.S. Communication between us as Brothers in Christ needs to develop and increase. Archbishop Sebastian Baggio, the Apostolic Nuncio, made quite a point of this, especially citing the importance of channeling U.S. Catholic magazines and books in this direction since a quickly growing number now read English. Father Gus Weigel, S.J., who spent seven years here a couple of decades back is still remembered fondly.

3. Archbishop Baggio is most anxious to get more priests from the States. He had at hand a detailed report submitted by Bishop José Manuel Santos of Valdivia. He gladly gave permission for me to quote from this report in these letters, anxious to make known the critical state of the Church in certain sections. A few months ago Bishop Santos, newly appointed to Valdivia, conducted a controlled study of his diocese with the assistance of 14 university students over a 60-day period.

A few statistics: 175,000 Catholics, 10 diocesan priests of whom three are sick, 19 religious priests, several of whom are teaching rather than caring for souls.

94 per cent of the people are baptized, 14 per cent of the children are not baptized.

5.7 per cent attend Mass on the average Sunday; 2.8 per cent fulfill their Easter duties; 48 per cent do not attend Church at all.

In the town of Valdivia there are 14 Protestant denominations, seven from the U.S.

In the town of Valdivia there are 18 Protestant churches and 31 other "locations"; in the whole diocese only 38 Catholic churches and chapels are in use for 175,000 souls.

The town of Valdivia has 65,000 people. On February 10, 1957, Catholics attending church numbered 3.317; Protestants attending church numbered 2,552 on same date.

One diocesan priest was ordained in 1950, no more for the diocese since then, although in the interim six priests have died.

One major seminarian and three minor seminarians.

The "salary" of the Bishop is less than that of the maid in the home of the Episcopal minister.

The main Sisters' school of the diocese will be abandoned soon because of lack of vocations.

The Bishop concludes his heartrending report with this forecast: in 10 years a very large part of our population will become pagan or Protestant. He pleads for the Nuncio's help in obtaining U.S. Maryknoll or Precious Blood priests who work in several Chilean dioceses and expresses the hope that other U.S. dioceses can duplicate the sending of diocesan priests as St. Louis has to Bolivia.

4. Father Thomas McDermott, Maryknoll Superior for Chile, is the U.S. citizen who oversees the distribution of surplus foods given by the U.S. government through Catholic Relief Services — NCWC. We have spoken with the directors of this world-wide program of Colombia, Ecuador, Peru and now Chile. Father Silva is the local man in charge of CARITAS, the Chilean Bishops distribution agency. We visited their offices, looked over their reports and went out to a slum area called *callampas* (squatters) where CARITAS is helping out. We met there a very striking priest, Father del Corro, a Jesuit of the Abbé Pierre type. His "parish" is a miserable mélange of 3,000 families, 15,000 men, women and children, living in packing cases and old tin and reed contraptions. I can only compare it to the worst conditions in the worst D.P. camps I saw in Germany and Trieste in 1948 on a mission for NCWC — compare it, but then this out near Santiago, Chile, was worse. And Father del Corro lives right in the midst of them. This squatters' village arose a few months ago as result of a devastating fire. CARITAS has built about 140 "houses" out of mere scraps: 10 feet by 10 feet by six feet high. They cook outside on open fires. Thank God it's summer now here — but the rains will come soon, then winter —! The poverty one finds is astonishing. Much worse than the Negro plantations I knew personally in depression days of the 30's.

5. Catholic Relief Services — NCWC out of New York (Msgrs. Swanstrom, Wycislo, *et al*) have been instrumental in establishing Catholic Charities (CARITAS) on a decent scale in Chile. From October 1956 through September 1957 they distributed 10,177,100 pounds of food and clothing, valued at $1,561,178.73, to 636,138 persons through 2,345 schools, parishes, orphanages, homes for the aged, equivalent of Vincent de Paul societies, etc. The prospective *monthly* distribution this coming year is 516,000 pounds of cornmeal. All praise this CRS-CARITAS program very, very highly. "For once we can do something concrete against the Communists by doing something positive and concrete for the people." That's the refrain. Father Silva insisted that Chile had the highest infant mortality rate in the world, something like one infant death in three births!

6. In Chile we encountered a custom re the closing and opening of churches which *(salva reverentia)* struck us as most strange: generally speaking Catholic churches here are kept open only for a short time in the a.m., locked tight for the rest of the time unless there's some evening devotion. Right in downtown Santiago we tried several doors of the immense cathedral (over 400 feet long). Finally we called at the Cardinal's office and got someone with keys and authority to let us in through three locked doors. This person explained that because of the danger of theft of candlesticks, statues and other decorations they open only from eight to 11 a.m. Maryknoll Fathers confirmed that this is universal practice over the nation. As a visitor expressing an off-the-cuff opinion I'd much rather have God's House open and relieved of all pious appointments than have the Lord shut off from His people most of the day.

Montevideo, Urugu

November 29, 1957

I write from the only Family I treat House in South America, *Co Nazaret*. And mighty few, if a such exist in the whole world.

The exceptional nature of t place reflects the exceptional orga zation which built it: the *Movimie to Familiar Cristiano*, the Christi Family Movement of Montevid From this center the CFM sprea over the rest of Latin Ameri Without further ado I want you know that in the CFM (with wh we have spent the last three days Buenos Aires and here) we ha come upon a great breath of fre air. These folks have all the spi knowledge, *savoir-faire*, determi tion, faith and deep spiritual de cation that one could ever hope in laymen — as much of the sa as I have ever seen in lay leade anywhere. After my dreary re tals of difficulties and malaise Faith, here comes hope.

The fulltime CFM chaplain Father Pedro Richards, C.P. He vides his time between Buenos Ai and Montevideo, which two cities four million and one million resp tively) are separated by the Pla River, 25 to 50 miles wide here ne the Atlantic. More and more Fath Richards spends time in other cou tries getting the Christian Fam Movement on its feet. In June 19 the First InterAmerican Congr of CFM brought couples from so eight countries here to this very treat house. If each country c beget a movement as efficacious what we have seen here, and if t spread is as rapid and well-direct without a doubt CFM will play enormous role in re-awakening t Church and re-vitalizing the Fa in Latin America.

Father Richards and a few c ples founded CFM seven years a In the beginning the family grou of France bore the greatest inf ence, an emphasis upon inter spirituality. Soon the Chica Christian Family Movement ca to be known with its emphasis apostolate to others. The folks h express their real debt of gratitu

his Chicago element which opens home, removes former self-arding isolation, and views the nily as an apostolic unit in the dst of a neighborhood, parish and iety and with grave obligations these larger wholes. Pat and tty Crowley of Chicago have been re to lend a hand, as has Father alter Imbiorski. The U.S. CFM erature has been translated and apted (the U.S. primer "For Hap-r Families" becomes *Por Una milia Mas Feliz;* Father Gerald eber gets full credit for authoring e 72-page "Manual for the Chap-n" with Monsignor Burke's Chan-lor-prologue).

But the leaders here are not mere by-cats. I have at hand 50 pieces original material, colored, clever, ractive. They are devising an ganizational structure suited to eir needs. While relishing the Chi-go stress on apostolate to others, e original French influence on an er-deepening spiritual life remains abated in healthy balance. "We're eating our own movement from e best elements of U.S. and ance," is their summary.

More than 1,200 couples in Monte-deo alone are engaged in CFM. uenos Aires reaches a similar mber. The other countries have sser but most hopeful beginnings. FM's development in all Latin merica was discussed at the ELAM Bishops' Meeting in Bogo- earlier this month. Rumor says CELAM secretariate will be tablished and an America-wide aplain appointed, but as yet noth-g definite has been announced. ederico and Hortensia Soneira now rect InterAmerican growth from eir own homes with occasional ips abroad.

CFM here has a three-fold organ-ation under presiding couple Juan id Malena Gallinal Heber.

I. *The Matrimonial Movement:*

1. Cana Conferences (basically same as U.S.), three night meetings in a parish open to all, conducted by a priest-laymen-couples team.
2. Husband and Wife Circles, five to 10 recruit couples meeting once a month in their home, recruited and led by "old-timers" (i.e., well-formed couples with several years CFM experience). These circles are a first stage easy introduction to the movement and to the concept of the lay apostolate and participation in the full life of the Church. Carlos and Mercedes Rodriquez Tellechea are in charge of the 64 circles now operative in Montevideo. From this initiative contact the desire for a retreat arises.
3. Spiritual Retreats, Friday 7 p.m. to Sunday 7 p.m. The 22 rooms at Casa Nazaret are outfitted for couples; 18 retreats were held in 1957. Four of these retreats are for new recruits, novices to the movement (recruited and basic preparation through the circles as above). Since by now some couples are making their fifth and sixth annual retreat the material of the meditations is arranged in cycles of increasing profundity and differing scope, e.g., the bare titles of some cycles: Conjugal Spirituality, Education in Marriage, the Community Sense in the Family, Family's Sacramental Life, etc. And five special retreats each revolve around the five virtues of Charity (conjugal and community love), Prudence, Justice, Fortitude (suffering and pain in the family), Temperance (chastity in marriage, the spirit of poverty in the family), i.e., a whole three-day retreat on each virtue as a theme. Besides the adaptation to the family movement, what strikes me here is the articulation of the retreat to meet the need and receptivity of varying levels of spiritual development. Not the same ABC's over and over again year after year.
4. *After making a retreat* 10 or 15 couples continue meeting monthly to deepen their spiritual life and to undertake apostolic activities as couples and groups. From these result the formation of militants. Thirty-four such groups now in Montevideo.

II. *The Re-Matrimony Movement:*

1. Pre-Cana Conferences (very similar to U.S.A.) to prepare couples who are contemplating marriage. Two nights ago we attended a meeting of the eight couples who are in charge of promoting and arranging pre-Cana in Buenos Aires at the home of the chair-couple Ramirio and Gloria de Lafuente. (N.B. the use of the given Christian names of husband and wife; CFM is revolutionizing the traditional formal manner of address.) These eight couples meet twice a month to settle on dates of conferences, parish, advertising, physical set-up, who will talk about what, meals, lines up priest for confession, blessing of engagements, etc., etc. Father Rafael Tello of the Major Seminary faculty was present as their Spiritual Moderator. These are upper-middle class professional families — lawyers, architects, doctors, businessmen, and young — 25 to 35 years of age. (The Montevideo national and Inter-American leaders are 35 to 50 years of age; the four couples we met here have 7, 6, 7 and 9 children, a total of 29 and two on the way.)
2. Three-day Retreats for Engaged Couples. Three were held in 1957.
3. Pre-Nazareth Groups, meetings of eight or 10 engaged couples, comparable to manner indicated for married couples above, to prepare for the Sacrament and plant apostolic direction.

III. *Movement for Vocational Orientation of Youth:*

1. Courses in schools, secondary and college, on family life,

sex, matrimony, etc., conduced and arranged by couples. (A medical doctor who now teaches in a Seminary told me recently that young *priests* were ordained too often with no understanding of sex and the facts of life.)

2. Information and inspiration on the three vocations: (a) Priesthood and Religious Life, (b) The Family, (c) Dedicated Virginity in the World, given in schools by couples to give direction and purpose early in life. The concept and practice of dedicated virginity chosen and embraced as a positive good *in the world* as single lay leaders is well advanced. These are not secular institutes. The person remains in his family or apartment in unattached single life under a spiritual director. A priest may direct five or 10 such whose dedication in virginity is not generally known and who continue their professional or work careers seemingly as "isolated individuals" — to use our Holy Father's phrase of September past.
3. Providing material for father and son, man-to-man talks during adolescence.

So that's the Christian Family Movement over which I exude such enthusiasm and hope. Of course, it's approved by the Bishops of the respective dioceses, chaplains and spiritual directors are properly appointed, and so on. Why place such hope in these relatively few people, in an affair which has not yet stood the test of time, only six or seven years old? Maybe in this purgatory of lamentation over the weakness of the Church, the dearth of clergy, the political barriers, the educational anemia, disdain of the Sacrifice and Sacraments — maybe after so many reports of sickness I am unduly optimistic upon encountering this breath of abounding life. Maybe — so let's make adjustments as necessary.

Nevertheless here are a few points that distinguish CFM and its personalities:

1. A deep spirituality. These people are charged with our Lord and His cause. With a disarming ease and readiness He pops into the conversation as their pressing concern.

2. They have a Pauline anxiety for the Church, here in the city, country, Latin America, over the world. In short they are Catholic.

3. Their homes are transformed into religious centers. Not mere shrines for venerating the saints, not withdrawn sanctuaries in that sense. But centers out of which Life flows. I visited five homes in each of which meetings gather time and again, which are the "office address" of some branch of the movement, from which mail and a myriad of telephone calls go forth. Almost verbatim: "Traditionally we Latins have closed our homes to others. We have been isolationist, selfish with our family hearth, not sharing it with neighbors and new-comers. Now we must become 'open families,' reaching, embracing, welcoming others."

4. "As a family must be physically fertile, bringing forth new human life, so our family must be spiritually fecund, increasing, multiplying, bringing to others the Way, the Truth and the Life of the supernatural."

5. Generosity, personal and financial. "We have means. Money is a great responsibility. We must use these material gifts for the cause of Christ." By and large until now the rich and the growing middle class have been stingy toward the Church, a carry-over from the day when the government built and maintained parishes and schools.

6. A deep, gnawing concern over the dearth of clergy. A well-founded hope that from their Christian families vocations will arise. Attention as a group to the circumstances affecting priestly vocations. I have before me the mimeographed five-page summary of a study made by one of the Nazareth groups on this subject for the June InterAmerican Congress of CFM. They questione 49 priests in Uruguay seeking fami background, educational and oth influences leading to his decisio CFM *will* change the attitude many, many families toward t clergy and priestly vocation. In t past when a father wished to frigh en a mischievous son he wou threaten: "I'll send you to the sem nary if you don't behave!" In truth the lot of the priest was, a even now is in many places, ha enough to frighten anyone.

7. The CFM brings the priest in the home, makes him an associa with the laity in a joint undertakin makes him known as a person to pa ents and little ones. A barrier h existed between priest and peop Old-timers say that open anti-cler calism has just about disappear compared to yesteryear when ha and open insult were rife. Now t awareness of Oneness appears.

8. The Liturgy in all its richne flows out through the movement a fecting parish ceremonies, home ar family observances, devotional lif The appointments and decor church and sanctuary reflect this r newed contact with the liturgy. T jungle exuberance of baroque giv way to signs that teach and pray.

9. Dedication in virginity in t world *as an apostolate* in keepi with one's training and talents, remarked above, develops paradox cally from a family movement.

10. The laity go into the schoo They want more Catholic schools.

11. A social consciousness begi to manifest itself more and mo combatting an ingrained individua ism. In the long run this could me the lamentable political instabili and economic *laissez-faire*, the stro mauling the weak.

12. Here is a flowering from t roots of human life, well guided the priesthood and well watered God's grace.

How good it is to write this ti on a hopeful theme. But this do not cancel out all else I've said sickness and hunger and neglect.

Sao Paulo, Brazil
December 2, 1957

The Texans are wrong — Houston *not* the fastest growing city in the orld.

For that distinction my vote goes Sao Paulo, Brazil. In 30 years it s exploded from less than a million opulation to over 3,250,000 people. kyscrapers scamper toward the avens in every direction! Looking t of my hotel window I espy six ore under construction, all over 25 ories already and the scaffolding ill climbing. I see only six — it's cloudy day. Certainly 40 more are w a-building in this sprawling, reading metropolis.

Their architecture makes New ork seem stuffy and unimaginative. ost of the exterior walls are faced ith tile — tiny, bright mosaic bits, stage stamp size. Blues, greens, nks, creams, vermillions of many ades rear into the sky shaped by ne and curve into daring porfiles. he tile reflects the light with a arm glossy texture, differing reatly from the somber stone and ray cement of other construction pes. Almost invariably the slim, p-reaching skyscraper is crowned ith a contrasting plane, contoured nd colored to add the finishing "ain't dressed up" touch — like a woman earing just the right chapeau and arn well knowing it.

Sao Paulo is 40 miles inland from he seaport of Santos. The mountains tumble out into the Atlantic orming a magnificent harbor out of hich flows much of the world's coffee. A superhighway winds 4,000 eet up from the beach into the ountains and Sao Paulo — much ke the autostrada from Genoa to Milan. Along the highway a complex of gas and oil pipe lines is under construction. Dams back up the ountain rivers into 12-mile lakes or water supply to the growing opulation, industry and hydro-electric plants.

This is a big city in a big country. A country pregnant with potential — and now beginning to realize what he future can bring. Industrialization has begun in earnest with Sao Paulo as the hub combining the financial, factory and shipping aspects — sort of a New York, Pittsburgh and Detroit all rolled into one. Add a dash of Chicago because Sao Paulo is the market, distribution and rail center for a vast agricultural hinterland stretching over 2,000 miles to the west to the Andes on the Pacific coast: wheat, vineyards, rice and cattle to the south; coffee, cotton, sisal to the east; sugar cane, cacao, rubber and lumber to the north. Miles and miles of land still unknown in the Amazon heartland, an area more than 1,600 miles wide and 200 miles deep without a single railroad, its resources unplumbed.

So no one knows what Brazil will be a generation from now, but it's well on the way. The area is 3,586,000 square miles, the size of the U.S. with another Texas thrown in. Population is now about 60 million, growing at more than a million a year.

The political situation is relatively stable as compared with Colombia, Bolivia or Argentina. President Kubuitchek is a Catholic, makes his Easter duties at least. But the political order here is not mature. Vargas ruled as dictator from 1930 to 1945. The present generation was not taught civics and political responsibility. Governing a huge burgeoning nation requires tradition and a civil service of great *savoir-faire*. So the economic expansion of Brazil proceeds with many stresses and strains, with surprises that the democratic organism has survived the decade and hopes at all to go on through these rough beginnings.

Here is *laissez-faire* capitalism in its most rugged-individualistic form. This morning I spent a couple of hours with Dr. Dorival Teixeira Vieira, Professor of Economics at the State University. The situation here is comparable to the U.S. from 1870 to 1910. "This great economic boom proceeds at the price of human values."

1. Economic monopoly is rather the rule, nothing like our anti-trust laws to control cartels and market manipulation.

2. Profits by entrepreneurs run 30 per cent to 200 per cent annually in developing mines and resources, interest and rent.

3. Wages are extremely low, the workers sharing none of the lush living of the top one or two per cent.

4. Government regulations of minimum wages, accident compensation, etc., are mostly paper rules, easily circumvented.

5. Income tax laws for higher brackets are full of loop-holes for the millionaires to crawl through.

Despite the slum conditions in which factory workers live the rural population is flooding in because the living standard on the coffee and cane plantations is much lower still. And here in the city a reasonably good social service and medical system is available, plus that challenge-hope of getting ahead. Most of the newcomers from the plantations are illiterate. Many of the church parishes here conduct evening schools in reading, writing and arithmetic.

These conditions offer splendid opportunity to the Communists. The five strong unions of steel, textiles, transport, stevedores (seaport) and bank white-collar workers are all heavily infiltrated or definitely Communist-led. And they have innumerable ready-made issues as the cost of living spirals upward and ceilings hold wages down.

They begin now also to organize the farm workers on the mile-long coffee plantations. Here is absentee landlordism at its meanest — the owners living in the city (locally called "asphalt farmers") with hired managers and overseers handling the "hands." Sixty-four per cent of Brazil's population was still rural in 1950.

My question: "Has the social doctrine of the Church made any impact here?" "Mighty little. JOC has some initial influence, an occasional priest or bishop makes a statement. But on the whole the papal encyclicals are unknown. Besides the so-called Catholic leaders are the beneficiaries of this system. Something like in the *ancien regime*."

And what about the general condition of the Church. Priest-wise it is worse off than any South American country: 8,538 priests for 50 million Catholics, one priest per 5,820 Catholics; 13,700 Catholics to the parish (Father Gibbons' statistics for 1956).

Sao Paulo has only 126 diocesan priests (605 religious) for its three million plus Catholics, but worst of all only one diocesan priest was ordained last year. Cardinal Motta established 25 new parishes in Sao Paulo August past; eight are still unstaffed. He wants to establish 25 more new parishes within the next two months — he offers them to the bishops, priests and people of the United States. Msgr. Bastos, pastor of Consolation parish where we have been offering Mass, 23,000 parishioners in a down-town church (they binate on weekdays) beseeches: "You have so many vocations in America. Why don't you come help us out?" And typical of the rest of the continent U.S. Protestant ministers are here in large numbers and with heavy financial backing.

The Communists are a real element in state university circles. Professor Dorival (a good Catholic) is heckled by one of his students who had three years training in Russia. Here you have the career student, in school professionally to advance the *cause*. The faculties of law and philosophy are heavily Red in orientation, as is the teacher-training school. Professor Dorival admits readily to the attraction Communist ideology held toward himself as a student a decade ago.

A Catholic intellectual renaissance has arisen in Brazil during the past two decades — renaissance may be too strong a word. The local Catholic University makes some headway. The movement of Thomison begun by Jackson de Figueiredo in Rio, and carried on by his converts Dr. Alcen Amorso Lima and Gustave Corcao (former Communist writer) gives some hope for the future. We hope to see Dr. Alcen in Rio, and shall then remark further upon this top writer of Brazil, well known in literary circles over the world.

Then you run into a person like Judge J. B. de Arruda Sampaio at whose home I had dinner last evening. He is a member of the Supreme Court of the State of Sao Paulo (10 million population, compare to same post of New York), early fifties, five children. His formal education was totally secular, materialist, positivist (he had at hand the Catechism of Positivism by Auguste Comte for old time's sake). As a young lawyer he got several other professional men together, the five or six in their mid-twenties called upon and persuaded a Dominican priest to meet with them in the evening for study sessions of Thomistic Philosophy. In this way his intellectual allegiance to the Church was assured, then cemented through his reading of Jacques Maritain, Dr. Alcen (pen name Tristam de Athayde) and others. Some 25 works of Maritain, plus several of Thomas Merton, grace his home library of 3,000 plus volumes. He is active in the Christian Family Movement, gives pre-Cana talks, in short, a man committed to Christ and His Church.

We met the Judge and Professor Dorival (also Dr. Mario Altenfelder, top pediatrician, founder of the first school in Brazil for Retarded Children) through the GRAIL, international women's apostolic movement, whose Brazil headquarters are here in Sao Paulo. Many of you know them from their centers at Cincinnati, New York, Brooklyn and Philadelphia, or through their work in Holland, Africa or the Orient. One of the local staff is Miss Elvira Bordelon, parishioner and cousin of my traveling companion, Father Marvin Bordelon, and our diocese's first missionary to Brazil. She arrived here last April. Already she speaks fluent Portuguese and is in the midst of her work among university students and youth.

Rio de Janeiro, Brazil
December 9, 1957

M. Jacques Maritain in *Creative Intuition in Art and Poetry* judges Rio to be the most beautiful natural harbor in the world. With this opinion, M. Maritain, I heartily concur. I submit it is the most beautiful city in the world.

We flew in about 5:30 p.m. Half an hour of good sun remained. Happily the heavy veil of clouds we had entered at Sao Paulo began breaking up into banners and ribbons as we approached the city. From five mile out to sea I spotted land. Duckin through and under these trailing tat ters of cumulus cloud the coast ap peared in alternating frames.

Twisting, turning, the harbor en ters into a field of stone. At a dis tance this might be a curving creel bed, boulder strewn and blue. Th city does not sprawl, it can't. Th built-up area is broken into strata b rock and sea. Nature insists on re maining dominant, unmastered b the hand of man and his machines The avenues finger out like ivy stems climbing the valley crevices, clingin to the rock-wall in long narrov fronds, streaking the granite matri with variegated hues.

The mountains begin heaving up ward toward the descending plane Gigantic geometric forms hover ove the buildings which rim the littoral Twelve- and fifteen-story building border miles-long Copacabana i shoulder to shoulder phalanx. Preci pices looming over their roofs dwar the man-made dwellings, cloud rib bons adorn the peaks. The highes point is truncated by a cloud; the the very top clears for ten-second in tervals, spotlighting from the settin sun the Christus of Corcovado. Th hundred-foot image of our Lord ove 2,000 feet up has an Ascension as pect, His arms outstretched, His fee upon the clouds. Or is it Judgmen Day? The clouds again draw acros their veil.

What seemed a fringe of whit lace, thin on the green sea's edge begins to undulate to become th surf surging rhythmically over th bleached sand. The hundred-foot ho tels are toes of the massive escarp ment, the tiny toes of baby giant reaching coyly toward the waves.

Individual shape and color start t take over. Sleepy, sun-bathing wa ter beetles peek from behind the se mountains and suddenly swell up an grow into merchantmen from th whole wide world and cruiser vete ans of the Pacific campaign of Worl War II. The peninsular airport' green juts out into the greener sea That football form (Notre Dam oval variety, not the local socce sphere) tilted this-a-way for kicko

ows up into Sugar Loaf Mountain. nking around its bald forehead e plane uses Sugar Loaf for a rac- g pylon, circles and drops, hovers er ferries and tugs. Just as the ite caps reach for the wing tip the nway slips into place and the plane uches down.

From the steps you look around to certain that these essences have al existence and are not fanciful *tia rationis* of a dreamy muse at ay. Shortly the alarm bell of bag- ge checks, the queue line for taxis d the honking rush of six o'clock affic awakens you to the too real orld of man and his necessities.

Down to earth again!

Every time you return to earth to ke stock of the Church in South merica you return to the dearth of iests.

For the remainder of this letter I all quote repeatedly from two ar- cles which present in readable ré- mé an excellent analysis of the incipal historical reasons for this alady. These references are:

A. *Latin America Needs Priests,* J. Luzzi, S.J., from *Catholic Mind,* nuary-February 1957, pages 65 to , translated by T. McGuiniss from *ouvelle Revue Theologique.*

B. *The Holy See and the Latin- merican Republics,* by William J. oleman, M.M., from *Worldmission,* oring 1957, pages 70 to 82.

For him who loves the Church, here d everywhere, but whose duties ill not permit original research and udy these two articles offer splen- d insights (and good background r my own off-the-cuff observa- ons). Read them if you want to ow more. To egg you on I shall ake up the remnant of this letter th quotes identified by (A) and B) respectively as gratitude comes e to the editors, Father Kearney d Bishop Sheen. Roman numeral adings and brackets are mine; rest direct quote:

I. Evangelization under Govern- ental rather than Church direction.

1. In these 19 Latin-American Re- blics is the third part of the Cath- c world, some 150,000,000 Catho- s who acknowledge the present oly Father, Pius XII, as their spir- ual head. . . . We will not under- stand contemporary Catholicism in Latin America by comparing it with Catholicism in the United States and finding wherein it may be similar. The two Catholicisms are almost as different as two things can be and yet remain essentially the same. (B)

2. The Church in the Spanish and Portuguese (Brazil) New World was founded at a time and in a manner unique in World History. . . . It was an age of transition from an old to a new world. . . . It partook of the nature of both, the new and the old, the medieval and the modern, the good and the bad, the European and the American. (B)

It was with the Spanish conquistadores that the Church came to the New World. For a Spaniard of that epoch, the conquest was bound up with the idea of a crusade. (A)

The Holy See at the close of the fifteenth century was in no position to carry on any efficacious missionary work. . . . Pope Alexander VI was not only willing but under the circumstances could do nothing else but accede to the request of the Spanish monarchs that they be entrusted with the evangelization of the new peoples. . . . The right to the tithes of the Church was granted to the kings. The Church would thus always be financially and economically dependent on the Spanish monarchs. This amounted to the secularization of its property. (B)

3. In practice this gave control and direct control of all ecclesiastical affairs to the king. Subject to this control were not only the highest ecclesiastical appointments of bishops and archbishops but such petty details as the kind and quantity of Mass wine to be used. . . . The number and assignment of missionaries and other priests was controlled through the *Consejo* [colonial department of Spanish government]. The details of their travel, their essential equipment, their very chalice for Mass, all was arranged by the *Consejo* at the cost of the royal treasury . . . the erection of necessary churches and schools. Missions and parishes might be closed or opened, even diocesan boundaries changed or unchanged . . . as often as not out of political rather than ecclesiastical consideration. (B)

4. This essentially lay direction of the Church could not be expected to breed anything but dissension and acrimony between the government and the hierarchy, especially as the influence of Spanish regalism increased. . . . The sword was no longer put to the service of the Church to protect its missionaries in case of necessity, rather the Church was put to the sword, all in a legal way under the sacred name of royal patronage. In the early ages the simple missionary too often appeared to the natives as a soldier in disguise and an arm of the secular government. Now the patronage became a formidable political instrument of the government to use and abuse the Church as the situation warranted. (B)

II. Expulsion of the Jesuits in 1767 by Spain and Portugal shattered the educational, seminary and much of the mission work beyond repair.

5. More than 400 Jesuits served the 400 thousand inhabitants which Chile boasted at the time of the expulsion. . . . In Mexico, 300 Jesuits controlled 22 colleges, 19 schools, and 10 seminaries, while another 100 Jesuits worked among the Indians in the missions. . . . After the expulsion the 10 seminaries disappeared; the 22 colleges and 19 schools, hitherto so rich in vocations, were reduced to five. . . . Only one of the 11 colleges founded by the Jesuits in Peru could be preserved. (A)

III. Chaos resulting from wars of independence by the Latin republics against Spain from 1800 to 1830.

6. With the exile or flight of most of the 35 bishops and archbishops the leadership of the Church ceased. Religious communities not only lost their superiors and their property but their morale as each community came to have sharp political divisions, royalist or republican, Spaniards or Americanos. The clergy itself was thinned to a vanishing point since it was mainly recruited in Spain and not in America. It was the end of an era and almost the end of a Church. Union of Throne and Altar had almost destroyed the Altar. (B)

7. Besides, the young native clergy were active in the movement of liberation. Many abandoned their flocks or bore arms with them against the Royal government. In Mexico, more than 100 priests became commanders of battalions. In Argentina in 1810, 17 priests sat in the Assembly which constituted the first national government. Fifteen of the 33 deputies in the first Parliament (1872) were priests; in Tacuman 16 of the 29 members of Congress who signed the Declaration of Independence were priests. (A)

8. The schemings of the Spanish Court prevented appointments to vacant sees. The new government of the colonies, considering themselves as full inheritors of the Spanish power, claimed the latter's right in the nomination of bishops. Thus, for example, in the 10 dioceses of New Spain (Mexico), only two had bishops in 1830. And it was only in 1834, after a vacancy of 20 years, that the see of Buenos Aires was filled. (A)

. . . Without however conceding the right of presentation [by the new republics of episcopal possibilities] . . . the Holy See always tried to appoint a bishop acceptable to whatever government was in power. This policy often involved long delays since it generally happened that when sufficient information on a qualified candidate did finally arrive in Rome, as often as not, there had occurred a change in government and the ecclesiastic in question could not then be named because the fact of his acceptance by the previous government made him *persona non grata* to the new government. (B) [And let's remember this had to be done by sailboat and burro trail!]

IV. Freemasonry, anti-clericalism, laicization, persecution by so-called democracies.

9. The new republics arose in a world inspired by the new liberal ideologies alive with the scheming of Freemasons, a world of anti-clericalism, or even open persecution, all of which sapped the religious spirit of the people. . . . This influence lasted a long time, and today it is still seen in restrictive laws, in the officially undenominational or underhanded anti-clerical education. In some countries it manifests itself in totalitarian tendencies. (A)

10. In Argentina (1813) . . . the Congress met to pass laws restricting the liberty of the Church. The minimum age for making religious profession was fixed at 30 years. Local religious superiors were forbidden to have contact with their superiors in Rome. The Bishops were to exercise their jurisdiction without applying to Rome or to the Nuncio. All Papal Bulls and other pontifical documents were to be submitted to the civil power, from which they would get their binding force for the whole country. (A)

11. Anticlericalism was legally organized in Mexico in 1857 . . . complete laicization of all education, public and private; no religious congregation could possess or administer land. . . . The 1945 Constitution [of Honduras] forbade the Church or the clergy to "interfere" in any questions . . . makes the State the sole proprietor of all ecclesiastical goods. Broadcasting by Catholics was forbidden in 1947, but Protestant transmissions continued unhindered.

. . . The Constitution of the Republic of Salvador states: "Education belongs exclusively to the State and the State can take exclusive charge of the education of teachers." Consequently in 1953 by a decree of the minister of education, private colleges were suspended from giving diplomas. Forty free secondary schools, 32 of which were Catholic, were immediately affected. (A)

[A parenthesis by J. B. G.: Good evidence exists at several points in history of sympathy, encouragement and/or collusion by the U.S. government with these anti-Church Latin republics in their anti-Church policies. Archbishop Schlarmann broaches this subject in *Mexico, Land of Volcanoes;* but I speak only from memory of reading him five years ago; I cannot cite his points. The not infrequent policy of U.S. publicists and newspapers of crying out "religious persecution" only when Protestantism is attacked induces knowing smiles and wry remarks from the Catholics of Colombia when "persecution" of foreign U.S. ministers is charged. Honduras, Salvador and Mexico are even closer to the U.S. Surely the great news gathering agencies could find interesting stories closer to home.]

V. The diminution of priests.

12. There were more priests in Buenos Aires in 1810 than there were a century later. In 1859, 779 priests served a population of one million in Cuba, but in 1954, for a population of six million, of whom 5½ are Catholics, there were only 670 priests. [Guatemala in 1749 had 526 priests for two million people; today 192 priests for over three million people.] In 1917 all seminaries and novitiates in Mexico were closed. (A)

13. The clergy [in Honduras and Peru] were recruited from the very lowest class. From these there arose numerous clergy without vocations whose immorality has given rise to the fiction concerning the low level of morality among the clergy of today. . . . Vocation to the priesthood was considered a social setback. (A)

VI. Immigration from Europe.

14. In 1910, 1,380,000 emigrants left Europe for Latin-American countries. [Most settled in southern Brazil, Uruguay and Argentina. They had no strong local clergy or hierarchy led by a Gibbons or an Ireland to receive them.] From 1857 to 1939, 6,628,523 immigrants reached Argentina [3 million Italians, 2 million Spanish, 250,000 French]. (A)

15. The immigrants constitute a big factor in Latin America's scarcity of priests. In the first place, they usually come without chaplains . . . to raise still further the high number of faithful per priest. . . . The majority of the immigrants are "economically and culturally deficient" and for the most part "traditional Catholics." (A)

16. [Immigration freshly confounds the complex racial situation.] Really there are four Latin Americas —half caste 45 per cent, white 3 per cent, red 13 per cent, and blac seven per cent. [The whole cont nent has been in racial and nation flux, accentuated now by the indu trial revolution. The two million pe ple, many half-caste farmers, othe cultured refugees from Hitler ar Stalin who have moved into Sa Paulo in three decades are not y the "solid faithful" from whom v cations arise. I hasten to add tha race relations here in Brazil see more ideally Christian than I've see anywhere else in the world. The having solved this problem so short since the freeing of slaves in th 1880's may merit great grace ar love from our Lord.]

VII. In conclusion.

17. That the Church in Hispan America survived is enough; that is still weak should be presumed. . Our only wonder is that the Churc of colonial patronage is today strong as it is . . . understanding indispensable if we in North Amer ca who never had the legacy of p tronage are to help our fellow Cat olics in the solution of their proble (B)

18. Foreign priests coming in areas abandoned for a whole centu cannot but marvel at the miracle of faith conserved without the minist of priests, and that in spite of a tacks open and insidious. How a count for this miracle which co tinues in our own times? We mu stress the heroic sacrifices of the fir missionaries; the eagerness wit which the indigenous races accept the Faith; and above all, an extrao dinary devotion to our Lady. . . .

19. The situation in South Amer ca can be compared to the post-wa economic plight of Europe. A tr mendous effort toward recovery wa needed in each European country, b this recovery would have been ver slow, if not impossible, without t external aid received. There is similar need for spiritual recovery Latin America. The entire cont nent needs priests and looks to th Catholic world for help in order revivify itself. Without this exte nal aid it will be impossible to p things right again. (A)

Shreveport, Louisia

December 29, 1957

I got back home two weeks ago. good time for the holiday flurry, o school's Nativity pageants and the Christmas confessions. And no the final letter.

1. The last persons we saw Brazil were Archbishop Arma

(Continued on page 41)

World Responsibility

UROPE

N THE history of the world and of humanity, Europe stands out the Christian continent par excelnce. This fact is linked with the storic development and the very ssion of the Church. Christianity as born in Asia, but it soon cenred on the Eternal City whence the ristian message spread all over e world. However, we must make clear from the beginning of our udy, that the idea of Europe as the ristian continent par excellence is roneous. We have to admit in sorw that, although the greater part the Catholic world population 9 per cent) lives in Europe, for all at, it is not a Christian continent. ne rest of the world looks on Eupe as being Christian, which akes the responsibility of Chrisans in Europe particularly onerous. onsequently, on other continents, l the faults and non-Christian asects of our society are considered many expressions of Christianity. nerefore it is not surprising if the ospel seems deformed to men outde Europe.

If we, as lay people, wish to see ur responsibility clearly, we must alize that we have a double duty.

First of all, we must strive with l our might so that our society will so deeply and so visibly marked Christianity as to make a false cture of Christianity impossible.

Then, we must be aware of the ct that this European responsibily is not exclusive to Catholics, but at we all, as members of a society which other fellow citizens think fferently, have a duty to work with em to give Europe its true charter. We must work in a spirit of sinterested love of others which is ways, whether one realizes it or ot, an expression of the love of od.

It is through such a Europe that the spirit of true Christianity will be recognizable.

Here, a special task falls to lay people. There are fields in which the main responsibility belongs to the laity. The work of the laity, as members of the Mystical Body of the Church, is not merely that of completing the priest's where necessary. The work of the laity can never be considered as a complement to be used in time of need. On the contrary, lay people have their own place, their own tasks, their own responsibilities in the building of a Christian world, and they are responsible for it before God. We shall now deal with the responsibility of Christians in Europe in general at this particular moment of history, and shall limit ourselves to exposing four of the main aspects of these special responsibilities. These aspects make us aware of the gravity of our duty, even if we cannot treat them in detail in this talk — I am thinking of the following points:

1. Europe and the fate of the peoples of Asia and Africa
2. Europe face to face with the second technical revolution and communism
3. Europe and the division of Christendom
4. Europe and peace

Europe and the fate of the peoples of Asia and Africa

We have to distinguish between material and spiritual problems. As far as the material side is concerned, there is no need to insist on the contrasts between the West and the peoples of Asia and Africa. A few figures give us an idea of the enormity of this contrast: 15 per cent of the world population disposes of 88 per cent of world resources, more than sixty per cent of the world population is undernourished, and more than fifty per cent illiterate. These are contrasts which Christians cannot hear without being deeply troubled. The Gospel teaches us "to clothe those who are naked, to nourish the hungry and to love our neighbor."

Are the millions of men from distant continents truly our neighbors? Perhaps they were not two or three hundred years ago, but since then, the face of the earth has changed with lightening rapidity. Our world is characterized by victory over space and the technical development of the means of communication. The world has shrunk and the meeting of all men has become a reality. The other's misery, no matter where he lives, is a living experience for all of us. But this experience means a duty for us Christians to work for the relief of this misery. The help we are giving today to the so-called under developed countries (or rather those in the course of development) is for us Christians not merely a simple manoeuvre in the game of political tactics, but springs from our obligation to love our neighbor. At this moment of history, the peoples of Asia and Africa have become our neighbors in the most concrete sense of the term.

But there is also a spiritual side to the problem. During the last few decades, many of the leading personalities of Africa and Asia were formed in our European universities. In many cases however, it was not Christianity which impressed them deeply or which they brought home with them. Here with us in Europe, they found spiritual trends far removed from Christianity.

Moreover, the peoples of Africa and Asia look on Europe as the continent which as a colonial power,

subjected them for centuries, and they regard it with suspicion. They consider it critically and judge its Christianity severely. It is therefore of capital importance that Europe and above all European Christians should give proof to these peoples of a spirit of genuine service.

What are the duties of the laity in this field? First to go to the direct aid of these countries, as doctors, nurses, agricultural specialists, technicians through the appropriate world organizations, or through the missions. The laity is becoming more and more aware of the task which awaits them there, and the missionaries depend more and more on the help of the laity. I am thinking of the many people who have gone to distant territories in Asia and Africa, the members of the Grail, the UCCI, the Auxiliaries, the Little Brothers of Charles de Foucauld, the Legion of Mary, the YCW, and so many others who devoted themselves to this work. The layman must be a living proof of what a Christian means by charity, like the missionaries and the religious before him. It is of the greatest importance that the eternal values of the Gospel be revealed in the milieu and in terms which suit the spirit and the situation of "the others." The Christian must look for these terms with a loving respect for the spirit of "the others"; and prevent our forms of civilization from hindering the access of the peoples of Africa and Asia to the eternal truths of the Gospel. But we must be ready to support the work of the missionaries and the lay people who have left to help on other continents. The social work of Christians should not only try to raise the standard of living in Europe, but should aim at bringing social aid to these peoples.

However, it is not just a question of economic and social aid; there is also a lot to be done in the cultural field. Our universities and our scientific institutes also shoulder a big responsibility. An increasing number of Asians and Africans come to study in Europe. What effort do we make to show them the spirit of Christianity during their stay with us? Despite all the lacunae and a the failures, there is fortunately s much genuine Christianity at wor in Europe that an acquaintance wit it would have an effect on these me Do we do all we can to smooth th way for this meeting with Christia ity? Do we approach these youn Asians and Africans with that ge uine Christian spontaneity whic makes no distinction between race and classes? We must not open ou universities only but also our home our families and our hearts.

Finally, we should also remembe that, apart from spiritual and cu tural aid, purely technical assistanc is also of decisive importance fo these peoples, and we bear a heav responsibility in this respect. Th peoples of Asia and Africa have big gap to fill, if they want to rais the standard of living of their popu lations in the not too distant future

However, the people of Europ cannot give this genuine and effec tive aid unless it is already a real ity in Europe, that is to say, unless European civilization and the com munity of its peoples are based o Christianity, unless we interven with all our strength so that mod ern man may enjoy a just social or der, and that the second revolutio through which we are passing, ma prove a blessing. It is then onl that we can hope to bring convinc ing aid which will be recognized a such.

As mankind continues to grow numerically — rate of increase is one per cent each year — the problem of housing has become international.

Europe face to face with the second technical revolution and communism

Science as such and moder science were born in Europe. Bu science did not always have a goo influence on the development of th mind and of society in Europe. A the peak of the development of th modern sciences in the nineteent century, despite and even becaus of this remarkable progress, it be came evident that man had lost hi relationship with the eternal norm of his existence, or that this rela tionship had been shattered. Athe istic communism took root durin this century. The proletarianizatio of the working classes is and re

ains a dark chapter in the history Christianity. That should be an forgettable lesson. We are now the midst of the second technical volution in a process which is arked by the importance of atomic ergy and automation in industry. e have not the right, under any retext, to renew the omission of the st century. We must not forget at modern man lives in a world hich he cannot control spiritually religiously except with the greatt difficulty (if he ever reaches this oint at all), that he often suffers om mounting loneliness, that he is led with anguish, that he goes rough deeper inner crises and that e often seeks safety and forgetfulss in the masses. His interior life uffers from this "depersonalizaon," our communities do not help im enough and each year, millions f men let go the protecting hand of he Church. It is often our fault, e who thought we were capable of uilding an autonomous existence, ho have given proof of too little ve, of too little faith and condence in the Almighty God, of too ttle nobility of mind, of simplicity, f personal courage, of too little enerosity.

Therefore our first and biggest uty is to penetrate every field of uman existence by an active Chrisanity. Whether it is a question of ork, of social relations, of the soial aspects of education, of the ciences, of politics, of the internaional organizations, we must be resent and actively present. We ust use all our intelligence and all ur gifts to make society into a true ommunity, from the social point of iew; to make a society in which an will feel protected, while reaining his personality with individal responsibility. If we managed o change social relations between mployers and employed, between easants and business people, it ould be a basic contribution to this ld and new world in search to a new ype of man (I am thinking especially of the Catholic countries of merica).

But let us not forget that in cultural and religious formation, stress hould be laid on the Good News.

Europe and the division of Christendom

Since I come from a country in which the influence of the Reform was very great, it seems essential to insist on this aspect. One of the speakers after me will doubtless study the question in detail, and I shall therefore not delay on this point. I shall simply recall the conversations I have had during my time in the UNO, with the delegates from Asia and Africa with the Buddhists, the Moslems, the Hindus. They inevitably returned to the same question: How can we say that Europe is Christian? The Christians believe that love of one's neighbor is the highest commandment, but their society is hard and loveless. They say they have a Father in heaven but they are divided into so many churches. This division and separation, Christians should feel acutely and painfully.

Rightly or wrongly, the other continents consider Europe as the manifestation of Christianity. Religious and political events mean that other continents imagine that Christianity is the Christianity practiced by the Christians in Europe. The Christians in Europe have much in common, even if they are divided on the essentials. They struggle together for the dignity of man, and in this common combat, they can understand each other with mutual respect. That Christianity should be divided, instead of being united as Christ wished, should cause us anxiety and suffering. It is a grave duty for Europe to establish the oecumenical dialogue between Christians and to sustain it wherever this division prevails.

Europe and peace

We cannot pass over in silence the outstanding problem of peace which is being constantly threatened. All humanity watches with baited breath the confrontation of the two blocs which oppose two concepts of life, and which has led us to a headlong race for armaments and to the discovery of the most awful weapons of destruction. The duty of Christians to work for peace has never been more urgent, and none of us can remain deaf to the appeals of the Holy Father. Besides, the duty of Christians to serve the cause of peace always and everywhere is very great. We must continually beg God for the blessing of world peace.

But perhaps European Christians have a special duty and responsibility in this field. The two world wars began in Europe, and it is in Europe that the two enemies confront each other with most violence. What more can we do than pray for peace? Let us recall the many speeches of the Holy Father who has warned us so frequently against the false peace of a false coexistence which cannot lead us to truth. We must uphold the idea of a community of peoples founded on Christianity or at least on the natural law and to organize it; we must oppose the rising tide of armed conflicts as far as possible. But peace is threatened in so many ways and we must serve it in the ways which Pax Christi continually calls to mind. Within the free world and therefore in Europe, we should take care that the peaceful collaboration of men of good will within the same state is not lightly endangered either in the political or social domain. However, there are still many problems which threaten peaceful relations between the peoples and the states of Western Europe and which cause mistrust and tension. How can our Christian message convince men if we do not succeed in smoothing out these difficulties? This is a very heavy and important task. All too often, people say it is a political matter. As Christians, we should always state that peace is not just a matter for politicians and generals; that it is not a question of political or military advancement, that it is the object and aim of our work in keeping with our religious and Christian obligations. The same holds for our relations with peoples from Africa and Asia who will judge us Christians in Europe and Christianity with us, by what we do to bring peace between the West and their developing territories, by what we

do to overcome obstacles and establish trust between peoples and races.

Christians in Europe cannot remain on the theoretical level. The Holy Father in his Christmas message of 1954, calls on Christians of the free world to do all in their power to further the cause of true and lasting peace.

Despite the terrible shocks Europe underwent during this century and despite the sufferings of a large part of East Europe today, despite the political weakening of the states of Western Europe which formerly ruled the world, Christian Europe has no reason to despair, but it has every reason to take heart vis-à-vis the great task to which the Holy Father refers so constantly: "What must survive, what cannot be lost is the true Europe, that is to say, the ensemble of spiritual and social values which the West has created, apart from the riches of its peoples, to divide them throughout the world. In the future, Europe, in keeping with the divine plan, will distribute these values, if she is aware of their spiritual substance, and if she does not fall prey to the desire for power. Just as in the past, the source of its strength and culture were basically Christian, she must return today to God and to her Christian ideal if she wishes to find once more the basis and the bond of her unity and true greatness." (Christmas, 1954)

It is from these bases that Europe will easily reach a fruitful collaboration with the other continents. The European turned towards activity and results will have much to learn from his Asian brother who is moved towards contemplation. Our Christian brethren of the Church of Silence will teach us the value of the spiritual combat of man for his final end. He must surpass himself in an extraordinary *élan;* let him devote himself wholeheartedly to the good cause.

He cannot do this unless he lives from his union with Christ. Let him live the life of prayer and of Grace from the Most High. He will never found the perfect community on earth. Fallen man, he is aware of his limits, but also of his possibilities which are almost limitless if he is ready to remain an instrument in the hand of God. An instrument which brings the news of salvation into the modern world and brings about the plan of God for humanity: that all may be One.

For the European, that means: to serve and to love and yet again: to serve and to love.

—MARGA A. M. KLOMPE

ANGLO-SAXON COUNTRIES

THERE are two main respects in which the English situation resembles our common lot. The first concerns the situation of the Church. The Catholics in England are a small minority — about 10 per cent — living in what is commonly described as a "plural" society: in a society, that is, which comprises many different organized groups. This, as I am sure you will recognize, is a situation which is becoming more and more common in the world. It is, indeed, this situation which has made the lay apostolate so necessary. It is as though Almighty God had decided to break up, to disperse, the compact Catholic communities in order to multiply the points of contact between believers and unbelievers and to hasten the evangelization of the world. And the plural society, with its jealousies, its fears, its strong drift to agnosticism, is the society of the United Nations, the milieu in which it is our destiny to live.

The second respect in which England is characteristic is that she is the oldest industrialized country in the world and industry as we know so well is the source of our worries — and of our opportunities.

The laity in a plural society

It is the fact of a plural society which has made the laity of such vastly greater significance in the spreading of the knowledge and love of Christ; for it is one of the characteristics of such a society that the clergy of one organized group wi have almost no contact with any o the members of the others. Life i so organized in England that not on Englishman in a hundred outside th Catholic Church is likely to meet Catholic priest in the course of hi life unless he goes out of his wa to do so. On the laity therefore fall the main responsibility for "repre senting" Christ in the world. Fo the Catholic in England is continu ally under observation: what he doe matters not only exceedingly to him self, but also to a great many othe people who are watching him an who are trying to make up thei minds whether what he believes i true.

The other point which must b made under this head is the par played in a plural society by com munal fear. It is, I suppose, in evitable that the members of eac group in such a society should form a more or less unflattering picture of other groups, that they should b suspicious and afraid of othe groups. The fear in which a group or community is held is proportiona to its consequence, proportional also to its claims on society, proportiona to the changes which its ultimate accession to power might be ex pected to entail. We Catholics wil almost always inspire a fear of this kind, which can so easily become an impenetrable barrier to God's love It is important that we should real ize it and do all we reasonably can to allay it. Here we cannot fail to notice that there is something provi dential about the apostolate of the laity. Both because the laity are present everywhere and can reassure; but also because people are inclined to see in the Church only a *structure:* the Pope, the bishops, the clergy, a system of command and obedience. What they do not see and it is our business to help them see, is that other aspect of the Church as a community of free and rational people.

The laity in an industrial society

The other respect in which England is characteristic of the world of the immediate future is that she is a highly industrialized country

do not want to discuss the spe-
l problems and responsibilities to
ich industry gives rise. Instead I
sh to consider briefly where we
nd with regard to the *motive* of
ustrialization and whether we
ve anything to learn from the
thod of thought which has made
lustrialization possible. The mo-
e for the transformation of the
rld which we are daily witnessing
the desire to realize ever more
ly the temporal values which have
en implanted in all of us; and this
nsformation has been made pos-
le by the application of exact
thod, or as we more commonly
ll it, of scientific method, to life's
erests.

To take the question of motive
st, there is an innate tendency in
ople like ourselves who are deeply
vare of the Mystery we carry, to
offhanded and deprecating about
mporal values and to leave the re-
onsibility for their cultivation to
hers. This tendency is doubly un-
rtunate. First because the pursuit
temporal values is an essential
rt of our vocation, in that we
ed the fruits which come from this
rsuit to carry out Christ's work;
t also because the pursuit of tem-
ral values gives us a common
round with those outside the
urch, gives us intimacy with
em, causes them to have more con-
dence in us as persons. If the Cath-
ic laity were more ready to make
crifices for the common good, if it
as they who always supported
naginative ventures to better hu-
an society, they would find it
sier to share their experience of
ir Lord with their neighbors.

The other point to be noticed
out our industrialized society is
at the immense changes which
ve taken place in human life have
l been made possible by the me-
odical assembly and interpretation
facts, by scientific method. By
is very simple expedient, life's
ajor interests are being trans-
rmed. War, Transport, Commerce,
l of these have been changed al-
ost out of recognition in the course
a lifetime; and now I am witness-
g, in my professional life the be-
nnings of the application of scien-
tific method to another of man's old-
est interests, Building. The question
arises "In what sense is this ap-
proach applicable to ourselves"? It
is applicable, surely, not to the con-
tent of our belief but to the manner
in which we implement our belief in
the conduct of our lives. We need
facts in order to carry out our Lord's
instructions in exactly the same way
as a Government or a Commercial
House needs facts to carry out a
policy. It would be difficult to ex-
aggerate the importance of possess-
ing the right facts in the modern
world, of knowing the reality of a
situation in sufficient detail and with
assurance. How many times has the
Christian point of view been disre-
garded in England and elsewhere
simply because the Catholics did not
possess the right facts at the right
moment.

We are, I think, beginning to real-
ize that we cannot leave this finding
out of facts about human society to
governments and to sociological in-
stitutions which do not possess the
Church's knowledge of the purpose
of life and of the nature of man; or
even to the part time effort of Cath-
olics who happen to work within
those institutions; and we begin to
see one more sense in which the
apostolate of the laity is providen-
tial. For the laity can provide the
very considerable resources which
are needed to train and support a
new race of specialists and research
workers, to found research insti-
tutes, and they can give also the ac-
tive cooperation and the encourage-
ment which these will need. In the
long run, one of the most significant
results of the lay apostolate may be
the placing of Christian practice on
a scientific basis.

Interracial cooperation

I have been speaking about cer-
tain underlying facts of the modern
situation which seem to have a bear-
ing on our apostolate. Our apostol-
late, our business in life, is to do
Christ's will. This takes a certain
imagination. At each phase in his-
tory there is some new work to be
done and on which everything seems
to hinge. The kind of work which, if
it is done, will bring a harvest of
blessings on the human race; but
which, if it is not done, will bring a
harvest of retribution. A hundred
years ago the great work was that
of putting the working people of the
new industrialized countries on their
feet. This seems obvious to us now,
but it did not seem obvious then and
we cannot altogether suppress the
thought that the great work was not
done at the right time. Today the
great work of Christ is surely that
of putting the peoples of the under-
developed countries on their feet.
Unfortunately, though Great Britain
has more contact with Asia and
Africa than any other European
country, this does not yet appear to
the average Englishman or Scots-
man as a very pressing duty or that
he has any help to give. For it
is one of the tragedies of the peoples
of the old industrial nations that
they do not realize how rich they
are: how rich in experience; in edu-
cation and, indeed, in material re-
sources when compared to the rest
of the world; and that they do not
therefore realize the obligations they
have acquired. But we, the Catho-
lics, know the truth of this matter
and the thought occurs whether this
immense work of racial cooperation
which lies before us might not serve
to give a form, a soul, to the lay
apostolate in our generation and
that it might not give us the key to
all our problems. Let me explain
what I mean.

Our great concern in the West is
how to form a new deal of lay life:
of a life which will be unmistakably
a life of sacrifice, but which will
equally be a life spent in the world,
using the liberties proper to a life
in the world. Because of our failure
to launch such an ideal our people
are compelled to model themselves
on those they see about them. Each
year our schools turn out a fresh
harvest of school leavers full of gen-
erosity and enthusiasm, and we know
that these qualities are going to run
to waste. If only, we feel, they
could have a genuine experience of
Christian life before it is too late.
One could conceive of a vast effort
by the Catholics of the old indus-
trial countries to put their experi-

ence and their technical skills at the service of those nations which are just entering the modern world. Of it becoming, for instance, almost the normal thing for Catholic young men and women to spend the first two years after completing their professional training by practicing their skills in the missions. If really large numbers were to do something like this how much easier it would be for people to see the reality of the Church and how greatly would our concept of the layman's life be enriched. Asia and Africa offer supreme opportunities for rechristianizing the life of the laity in Europe and North America.

—LANCE WRIGHT

NORTH AMERICA

ALMOST from the first day that Catholics landed in America the establishment of schools under Catholic auspices has absorbed their energy and attention. In 1829, at the first Provincial Council of Baltimore, the Bishops judged it "absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality while being instructed in letters." The response to this decree has been so enthusiastic and so widespread that today an estimated 12½ per cent of all children in elementary and secondary schools are receiving their education in schools built and maintained by the Catholic laity without any subsidy from the government. At the same time, through their payment of taxes, Catholics support the public school system.

Bishops testify that the greatest and most persistent demand of the laity is for the construction of Catholic schools. In fact, they report that the people prefer the construction of a school to the construction of a church, content to suffer the inconvenience of attending Mass in a combination hall and church so that their children may receive the advantages of a religious education. Whereas some years ago the Bishops found it necessary to remind forcefully the people of their obligation of sending their children to a Catholic school, they now are asked to receive delegations pleading that more schools be built. The expansion of the educational program has accounted for a large portion of the ten billions it has been estimated the Church has expended on new buildings since World War II.

"Mere multiplication of churches and schools and instruments of Catholic Action can never raise men's hearts from earth to heaven," cautioned an American prelate some months ago. "Faith is born of love, and becomes clarified and coherent as it is nurtured by love. We must realize the wisdom of our Savior's warning that man does not live by bread alone." This advice is particularly applicable to a country blessed by God with great natural resources, where there is an ever higher standard of living with a multiplication of creature comforts, where a materialistic scale of values and the compelling power of advertising in the press, over the air, focus attention on the things of this world.

But if, as Maritain expresses it, "Christendom is to shine forth as the light of the world in our age, then individual Christians must become themselves radiant centers of the Christ life and light and truth. All activity in the lay apostolate will be barren and fruitless unless sanctity becomes the ultimate goal of our individual lives; unless the movement of the lay apostolate becomes, in reality, an all saints movement." Hence, one of the major responsibilities facing the Catholics in the United States is to counterbalance prevalent secularist influences and indeed to enrich the material growth of the Church itself with the development of the inner spiritual life of its members.

Actually, the tremendous increase in the number of structures and religious institutions corresponds with a growing emphasis on the strengthening of the spiritual foundations of our faith. Attendance at Mass every Sunday by at least 62 per cent of the faithful, and a more widespread use of the Missal attest to an increasing awareness of the significance of the Sacrifice of the Mass. Thanks to t influence of the vital liturgical mov ment, one notes in rural churches well as in cathedrals gratifying pa ticipation by adults and children the sacred corporate worship of t Church.

Due to the recent modifications the Eucharistic fast and the inaug ration of late afternoon or evenir Masses on Holydays and First Fr days, there has been a noticeable i crease in the numbers receiving t Holy Eucharist; in some downtow churches it has been estimated th the number has quadrupled. T fervor of many has been stimulate by the First Friday Clubs, organiz tions which meet for a religious co ference at a meal following Mass a Holy Communion on that day, or Nocturnal Adoration Societies who thousands of members spend an ho in prayer and meditation before t Blessed Sacrament on the eve of t First Friday. Others are encou aged to approach the altar rail mo frequently by the monthly corpora Communion of parish societies, the crusades for Family Communio Sunday, and by other devotions i cluding those to Our Lady of Fatim

But, side-by-side with the strengt ening of the faith of the individua there is the necessity of supportin the spiritual foundations of famil life in the land where one in eve four marriages ends in the divor courts. Birth control propagand the high cost of living, and mothe employed outside the home ha made necessary a new preparatio for the Sacrament of Matrimon So-called Cana Conferences in whi the spiritual, psychological, a physical problems of marriage a discussed with husbands and wive have been enthusiastically welcome Similar programs, known as Pr Cana Conferences, have been set for those planning to marry. T development of family life, bound t gether by love, inspired by religio and enriched by the liturgy, is t goal of the many groups of paren who meet regularly in Mr. and M Clubs, or Cana Clubs, or in sectio of the Christian Family Movemer

From among these devoted pa ents come many of the 30,935 l

unteer teachers who assist the ests and Sisters in the instruction the 2½ million non-parochial ool children who receive special gious education outside of school rs. Within 10 years this number trebled with a corresponding in- ase in the number of the laity par- pating in this educational pro- m, reflecting not only the popula- n increase but a growing aware- s of the need for a well-instructed y of young men and women for Church of tomorrow.

Truly this is a direct response to recommendation of our Holy Fa- r in his encyclical letter to the erican Hierarchy, when he said: ne needs of our time require that laity, too, and especially those o collaborate with the Hierarchy the Church procure for themselves reasure of religious knowledge, a poor and meager knowledge, one that will have solidity and nness, through the medium of li- ries, discussions, and study clubs; this way they will derive great efit for themselves and at the ne time be able to instruct the ig- ant, confute stubborn adversaries be of assistance to good friends." erican Catholics fortunately are e to draw upon the resources of cesan newspapers, weekly and nthly publications covering gen- l and specialized interest, and re- ses from a growing number of olishing houses of new books and per-bound editions of reprints. rough the religious information ters, newspaper advertisements, respondence courses, Evidence ild activities, and radio and tele- ion presentations, they strive to ise up the fervent believers to level of the needs of the present , to introduce those who hesitate the threshold into the warm and utary intimacy of the hearth; to lead back those who have sepa- ed themselves from religion."

Thus, the American Catholic has responsibility of bringing Chris- n principles into community life, discharging his duties as a citizen conform with the standards set by n who is the Way, the Truth, the e. But in the complex nature of ay's world there is need for guid- ance in the application of these principles. For almost four decades the National Catholic Welfare Conference, a voluntary organization of the American Bishops of the United States, has concerned itself in the light of Catholic principles with problems affecting national life. Under the direction of the Bishops, the National Councils of Men and of Women, mighty federations of more than 19,000 organizations, strive to carry out the mandates given to them, and to work for an improved social order. Whether the issue involves legislation affecting the Church or parental rights in the matter of education, or the justice of a minimum wage, or the needs of war-devastated areas, the poor, the homeless, the immigrant, coordinated information and corporate help are made available. It is abundantly clear that the laity must participate ever more fully in the apostolic work of the hierarchy in a land where 42 per cent of crimes last year were committed by children under 18, where the basis of human rights is not always recognized in practice and where religious pluralism has corroded the fundamentals of Christian faith.

—Mrs. Robert H. Mahoney

SCANDINAVIA

CAN one speak of the *particularly distinctive mark* of the lay apostolate in the countries of the North?

In the North we have the "apostolate of good example" — the apostolate which expresses itself in the fact that Christian norms set their stamp on our lives — something one ought indeed to find anywhere. We have as well as that form of apostolate which ordinarily accompanies the Christian faith and which expresses itself in work among the old and the sick, and in charitable organizations. In Copenhagen and Oslo there have grown up Catholic schools at the gymnasium level. We also have those forms of apostolate whose purpose is to strengthen and deepen Christian faith. But none of these provide the distinguishing mark of lay apostolate in our countries. Neither is there a notable tendency for the layman's apostolate to lead him to laicism — a danger, which, if it exists in general, does not particularly affect the Scandinavian. Of all these things, then, we shall not speak here.

I. In the northern countries — as elsewhere — the layman's task arises out of the peculiar circumstances in which the Church finds herself. *The Church in the North faces the task of re-missionizing a people whose culture is now highly developed.* The problem is to win back to the faith a civilization which has grown away from the faith.

1. In Scandinavia, and particularly in Sweden, the most typical of the Scandinavian countries, the task is not primarily to minister to the Diaspora — rather the call is to a *mission.* In Sweden the number of native Catholics is less than one tenth of one per cent of the population. In all of Scandinavia the proportion is one half of one per cent. The Church in Scandinavia is under the Congregation of the Propagation of the Faith.

2. Furthermore, with us it is no longer a question of a first Christian mission. Rather it is a question of regaining a people who for half a thousand years — from the tenth to the sixteenth centuries — had been Catholic, having in many places flourishing centers of Catholic life.

3. Finally, it is *decidedly not* a question of winning, for the faith, a primitive people. Rather we face the far more difficult task of winning an independent, highly civilized people — the task of letting their existing culture be permeated once again by the Christian faith.

II. The *methods to be used* to achieve this end have to be adapted to our way of life. First of all one must turn to the cultured classes. It was precisely there that the defection began at the time of the Reformation. The fact is that in our own day the Church's mission succeeds precisely among the cultured — almost exclusively so.

1. The lay apostolate — and here I come properly to my subject — is

practiced by us in a completely unassuming way without its being called apostolate. Among us are Catholics who are known throughout our land. Some hold important public posts. Their Catholicism is patent to all. By their mere existence, they exercise an unobtrusive apostolate. We have Catholics among journalists and among teachers, particularly in the higher schools. We have Catholics in the theater, on the radio, Catholics who have influence in publishing houses, Catholic writers whose names are internationally known.

2. There are in addition a number of Catholic laymen who *deliberately* and *systematically exercise their apostolate.*

We have an Association of Students which discusses vital questions from the Catholic viewpoint in lectures, conferences and summer groups, which are at times inter-Scandinavian. We have Catholic youth groups which work on the same plan. In the University cities we have study circles, where philosophical and theological studies are pursued under the guidance of laymen or in cooperation with them. We have periodicals devoted to cultural studies — in Denmark, *Catholica* — in Norway, *St. Olav* — in Sweden, *Credo.* The latter — *Credo* — which is written principally by laymen, is available at public libraries and valued by many non-Catholics.

Recently a *Catholic Academy* has been founded. Its purpose is partly to hold public lectures by well-known Catholics from home and abroad, scientists, authors and others, thereby to reach a wider public and so with time to attain the proposed object, which is to confront the Swedish mind and the Swedish way of life with Catholic truth, thus to contribute to a cultural rebirth. The Academy has also in mind to publish scientific studies. But I must emphasize that all this will take time, and that much depends on whether economic resources are to be forthcoming.

III. Perhaps one can elucidate our spiritual-cultural situation with an historic parallel.

In our own days, we in Sweden are living, not in a period dominated by Catholic power, as, for example, the period of Gregory the Great; nor in an epoch of creative theological thought, as, for example, the time of Origen or Augustine. Rather, we live in a day when the Church in our land finds herself in an evolutionary phase that recalls the time of Polycarp or Irenaeus, the time when she deliberately confronted pagan culture for a decisive engagement.

This comparison with the early Church ought to show how far from non-essential it is that the Church's problem today be solved by laymen. Our priests are almost exclusively foreigners. Furthermore it is a question here of conquering a profane culture, of reforming a culture which is now secularized to a frightening degree.

IV. I shall try to make this clearer by briefly describing the present religious situation of civilized Scandinavia, and especially Sweden. A process of historical evolution has given to Sweden two characteristics that hinder the Catholic mission.

1. Once Sweden belonged to the Catholic Church, while today she is officially Protestant. The terminology of the Christian Gospel is not foreign to the Swede. Neither is Christian teaching unknown to him. Therefore he thinks he already knows what the Christian religion means — an attitude that protectively innoculates him against the true Christian *Kerygma* (Message). It is more difficult now for a genuinely Christian message to reach his mind, to show him his life in a new light, more difficult now than if he were one who had never before heard the Christian message.

2. The disintegration of Divine Revelation which began at the Reformation has led to a spiritual debility of which deafness to the Christian message is the clearest symptom. At this stage of the soul's impoverishment, liberal and agnostic theology have become a substitute for revealed truth and the channels of grace. As well as in our days as during the Reformation it is agnostic philosophy that underlies agnostic theolog
In this double agnosticism is the ps
chological explanation of deafness
the Christian *kerygma.*

It *ought* to be clear then, that
Christian Catholic mission in Sv
den cannot hope for success if t
root of this evil remains unch
lenged, if we do not come to gri
with this agnosticism. Every co
promise here is a betrayal. It oug
even to be clear that the missi
must start with a small group of
tellectuals.

V. Alfred Demp speaks in so
context of modern man's *Gottun*
higkoit. He is speaking of the m
of our day — not of Scandinavia
or Swedes. This leads me to a co
cluding remark. My subject here h
been the lay apostolate in Scan
navia and the forms of lay activ
that the cultural situation there p
scribes — or at least ought to p
scribe if something is to be acheiv
Now you will probably say to
that you have been disappointed, th
all I have spoken about, you ha
at home.

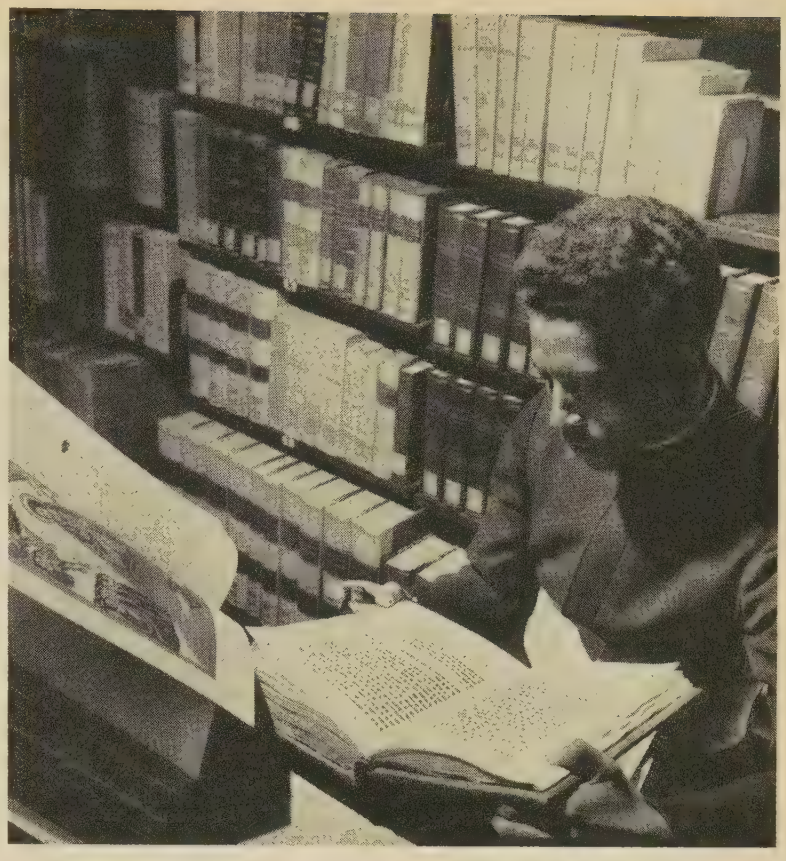
Everything you have at home,
have in a more typical form, at
later evolutionary stage. We m
consider the consequences of t
Reformation. Nowhere else w
there so radical an emancipati
from the Roman Church as
Sweden. Until the middle of last ce
tury our boundaries were still sh
against that great historical compl
informed by the Catholic spirit
European culture. Remember a
that until about twenty or thi
years ago the philosophic proble
that lie outside the horizons of Ka
tianism, or the theological proble
whose principles are not those
Schleiermacher's agnosticism, w
not discussed in Sweden. Theref
in no other country are the con
quences of the Reformation so ma
fest as they are in Sweden. T
contours of a problem that toc
threatens many other lands, are
Scandinavia more sharply delinea
than anywhere else in the wo
Therefore the Sandinavian situat
has a supra-Scandinavian sign
cance.

—LOCHARD JOHANNESS

NDIA

N INDIA there is much greater need and much greater scope for e work of the laity than in the est. Despite the five million Cath-ics in India, and five million other ristains, India is still a missionary untry. There is so much work to and there are so few men to do For a Catholic population of five illion, there are only about 3,000 iests engaged in actual parochial ork. This works to a ratio of one rish priest to 1,600 souls. It is too uch work for a single priest who s to look after the spiritual wel-re of his people from the cradle the grave. It is not merely spir-ual ministration that the parish iest has to look after. Generally has to conduct a school, often dis-nse medicine and sometimes even lit a paper. And the number of iests available for parish and for issionary work is to be still fur-er reduced by the new State policy regard to the issue of visas to issionaries from abroad. The work the priests has therefore to be pplemented and aided by the work the laity. And the layman has a uch greater field of service. He n go and work where the priest nnot go. In the office, by the ork-bench or the machine, in the fé, in the trade union he has op-rtunity and scope for service of l kinds and to give reasons for the aith that is in him. The role of the ity in India is cast for it, by the nditions and circumstances of the untry.

In the first place, the layman can much to lighten the burden of the rish priest. He can do the teach-g in the schools. In the village, e village school teacher can also the catechist of the village. The le and scope of the lay catechist is reat and has not been adequately xploited in India. Social work and rvice in villages and towns calls r the activity of the laity. There much social work and service to done. Not all the well-laid plans the Government can solve the so-al problem of India. There are the -50 millions of Aboriginal tribes nd the Untouchables to be brought



To raise up a native clergy is a prime objective of the Church in mission lands. The shortage of priests is a crucial world-wide problem.

to the level of the surrounding society in civilization and culture. There are 80 per cent of the population that are still illiterate. The housing situation is distressing. Most of the industrial workers are housed in one-room tenements in the chawls of Bombay and the basties of Bengal. In the villages 75 per cent of the population live six or seven of a joint family in one-roomed thatched mud huts. And the social conscience of the people has to be roused on the matter of child marriage, education of girls (there is only one girl against five boys in school), the fragmentations of landholdings due to the operation of the Hindu and Muslim laws of inheritance imposing compulsory equal partition among sons of property. Social legislation like the Child Marriage Restraint Act and the Anti-Untouchability law remain a dead letter on account of this lack of social education. Here is work cut out for the Catholic laymen in India. Not that with his small numbers he can ever attempt to solve these problems on a country-wide scale. All he can do is to educate public opinion on these matters and join and take a leading part in all general social work and service organizations. And more direct and immediate service he can offer to those of the household of the Truth who are also in need of it, for they in towns as in villages, except for a few small communities, share in the general poverty and social backwardness of the general population.

These great opportunities for work cannot and should not be grasped by unprepared and untrained hands. Laymen must be trained for the opportunities that await them. Such training they have not at present. Our schools and colleges are busy preparing their pu-

pils for the examinations. Neither teachers nor pupils have time or energy left for other kinds of training. The training of the layman must be post-school or post-graduate training. Institutions for this kind of training must be set up in each of the major capital cities of India. The institutes for the training of Labor Leaders set up under Catholic auspices in Madras, Calcutta, Jamshedpur, show the way. They should be expanded into Schools of Social Science — for the science of social organization in a changing society is the need of the hour in India. An Institute for higher studies in Theology, Philosophy, History, is badly needed. Leadership courses, short-term and long-term must be organized in each diocese, where laymen would learn the arts of public speaking and persuasion, of organization, of institutions, of the management of societies, meetings and men. And this not only for Catholics, but for all those that seek them.

Social leadership is the great need of India. Of political leaders we have enough and some to spare. But voluntary association, social work and service have not enough competent leaders. India cries for trained leaders in social work and organization. The Trade Unions of India are without leaders of their own. Rural economy and life wait for organization and for leadership. Much of this training in leadership and organization can be offered by Catholics. They have, to start with, a definite social philosophy hammered out in the school of reason and Catholic experience. They have a long and honorable tradition of social service. And they have the inspiration of Christ and the love of Christ to keep them constant and persevering through the discouragements and disappointments of social work. With these advantages it would be sheer disloyalty to religion and country if Catholics refused the country the service it needs.

And it is service that would be welcomed by the people. Our schools, colleges, orphanages, homes for the aged, leper asylums enjoy a deserved reputation. The new institutions for training in organization and leadership will be equally welcome. And establishing and maintaining them Catholics will serve not only themselves but the country. Catholic youth are ready to offer themselves for this training. Only they must belong to the independent professions of teaching, medicine, law and commerce, and industry — not to Government service which absorbs the vast majority of our educated youth. With scholarships, especially foreign scholarships, by initial financial help in the early days in the learned professions they would be enabled to rise to the higher grades in these professions and thus obtain the leisure that leadership and social work and service require. To afford these facilities to Catholic youth and to organize the rest of the laity in general, an organization is required. Without organization no activity can be fruitful. Organize, organize was the advice of Pope Leo XIII to French Catholics. Subject to the jurisdiction of the Hierarchy such an organization will allow the laity of India to lead their activities into fruitful channels and enable them to fulfill the mission to which they, in common with the laity of the world, have been called by the successor of Peter.

—PROF. MARIADAS RUTHNASWAMY

IRAQ

I. *Population and Religious Membership:*

1. Total population about five million and predominantly Moslem.

2. Christians number slightly more than a quarter of a million or about one in 20 of population.

3. Catholics — approximately, by *rites:*

a. Chaldeans	165,400	
b. Syrians	39,600	
c. Latins	3,300	
d. Armenians	2,450	
e. Greek	600	
Total	211,400	— approximately

4. Other Christians: 61,000 approximately:

a. Separated Brethren:	
1) Nestorians	28,750
2) Armenians	15,000
3) Jacobites	14,000
4) Greek	900
b. Protestant sects:	
1) Church of England (mostly)	1,67
2) Seventh Day Adventists	1,00
3) Jehovah Witnesses	50

Note 1. The intellectual and soci development of Iraq during th twenty-five years of its independen has not kept pace with its rapi physical growth. Customs and habi — whether of individuals, familie or larger groups — yield reluctantl to necessary changes. The lay apo tolate also may be expected to mak haste slowly.

Note 2. The division of the Cath lic population into the several rit — to each of which both clergy an faithful are dutifully devoted — i self presents a problem when join co-operative action of Catholics is d sirable.

II. *Geographic Picture of Cath lics:*

1. Urban: large concentration i Baghdad (capital), Basrah (south Mosul (north).

2. Rural: many small villages i the north, entirely Christian con munities, mainly Catholic.

III. *Education – Schools:*

1. *Primary: villages,* generall speaking, have their own school *urban:* predominantly Governmer schools and so, non-religious educa tion; some few Catholic individu rites; some few, and better on academically, conducted by Prote tants.

2. *Secondary: villages,* none, son may be sent to schools in gener area; *urban:* mainly Governme schools; for *boys,* Baghdad Colle conducted by the Society of Jesu and Mosul College by Dominican F thers; for *girls,* two run by Prese tation Sisters; many Catholics, b cause of English, attracted to tw Protestant schools (American Pro estant and Seventh Day Adventists

3. *Colleges and Universities:* A Hikma Unversity in Baghdad, Se tember 1956, by the Society of Jesu

others are run by Government. ll, a good nucleus of Catholics h such training: doctors, lawyers, chers, engineers, businessmen.

V. *Marriage and Family Life:*

1. Many early marriages, especial- in the villages; many arranged by rents, often with a view to ma- ial security, with some defections m the faith as a consequence. sband and wife, frequently, inade- ately prepared for serious respon- ilities of Catholic parenthood; en among Catholics, adherence to t of social "caste," determined gely by financial status, prevents postpones good possible Catholic rriages.

2. Families usually large — 9, 10, or more children. Mostly poor or difficult circumstances, so that eld- children must work to help sup- rt the family and so postpone own rriage. Still a nucleus of well-to- Catholic families who could as- me some part of burden of the less rtunate.

3. Religious Attitudes. Through norance or carelessness, early Bap- m of children postponed; similarly r First Communion and Confirma- n. Extreme Unction frequently glected out of false notion that it ll discourage or frighten patient, sten death.

4. Religious Practice. (a) *Vil- ges:* Mass on Sundays and Holy- ys properly attended to. Confession d Communion much too infrequent.) *Urban:* Since Sunday is a work y, many consider regular Mass at- ndance not a serious obligation: llagers migrating to the city easily lopt same attitude. In general, im- rtance and value of Mass not suffi- ently understood and appreciated.

5. Attitude toward Priesthood. or different reasons — need of fam- for material help from grown ns, lack of material advantages in is state of life — priesthood is not ld in sufficiently high esteem and tential candidates are sometimes scouraged or prevented by parents.

V. *Parish Life:*

1. Little organization due to vari- s causes. Insufficient number of priests; lack of material resources; inability of priests in speaking Arabic (national language) fluently leads to absence of sermons, retreats, missions; in cities, churches for specific rites have congregation scattered over wide areas.

2. "Church" merely physical structure, location of ceremonies, not focal point of parish life.

3. Youth especially, with no central religious direction, seeks recreation and social life in un-Christian and pagan environment; grave dangers to purity, especially in houses of prostitution.

4. The faithful, due to inadequate training in Catholic doctrine, are inclined to lack proper reverence for the authority of the hierarchy and consequently too prone to seek to interfere in decisions belonging solely to the hierarchy.

VI. *Hospital Services:* In Baghdad, only one Catholic hospital, small and inadequate for needs. Protestants conduct large and well-equipped one. Rest are Government owned and managed.

VII. Papal Teachings on *Economic* and *Social* problems. Little known or appreciated; Catholics in business unconcerned with demand of social justice and charity in payment of family wage and affording employment. Acceptance of pagan standards of morality in these fields. Cause of considerable scandal among poorer Catholics.

LATIN AMERICA

The shortage of priests

THE most recent statistics show an average of one priest for every 4,800 Catholics whereas the ideal proportion would be one for every thousand. This proportion is found in some places like the Diocese of Guadalajara in Mexico, a fortunate exception to the rule. The problem is much more acute when we do not stick to general averages which include many hundreds of priests entrusted with work other than the care of souls and where the adequate supply of clergy in certain cities neutralizes the shortage in rural areas. Then we realize the gravity of the situation when we learn that the average number of souls in a parish in South America is 11,800; 14,000 in Central America and 18,000 in the Caribbean zone.

Ignorance of religion

Of the twenty countries in Latin America, including Puerto Rico, only nine allow religious instruction in *state schools* and in many of these schools, it has not yet been organized in a satisfactory manner. In actual fact, in some of these countries, instruction is not given in 30 per cent of the state schools.

This means that in the majority of the Latin-American countries the religious instruction of children depends entirely on *catechism classes and on private religious schools.* Now for economic reasons which are often insurmountable, these private schools mostly cater for children of the upper and middle classes, and cannot take care of the more needy classes to the same extent. In Cuba, for example, 41 per cent of the pupils in state secondary schools have television in their homes, while of those who attend Catholic schools, 84 per cent have television; this proves that the latter enjoy a much higher standard of living than those who go to state schools. The situation in primary schools is analogous.

However, we would not wish to overlook the outstanding work of countless religious institutions which are entirely devoted to the education of working class and country children, nor the great number of scholarships which the Catholic schools award each year. What we want to underline is this — despite the praiseworthy efforts of the religious orders in the field of education, the total number of poor children who do not receive any religious instruction in most Latin-American countries is really terrifying.

So, it is not surprising that in Cuba where 99 per cent of the upper classes say they are Catholics (at least verbally), this figure falls to 88 per cent in the middle classes

and to 67 per cent in the working classes. Although there are still many regions in Latin America where this is not the case because the peasantry is deeply religious (for instance in the department of Antioquia in Colombia or the Andina region in Venezuela), the fact is that in our big cities at least, there is a serious trend away from the Church among the working classes.

Then again, there is urgent need *to revise methods of religious education* and especially to modernize the programmes, content and methods of catechetical instruction. In 1952, the Catechetical National Day in Mexico declared: "The result of sterile memory-work is that many of those who have learnt the catechism give up the practice of their religion entirely." Even Catholic colleges sometimes make the same mistake. In some of them, the pupil gets such a childish vision of Catholic dogma that it is not unusual for his faith to be destroyed when he gets to the University. In a study of the religious state of the students in the University of Havana, it was proved that of the male students who had received all their primary and secondary education in Catholic schools, about 20 per cent had lost the faith on reaching the University. We can console ourselves with the thought that among women three per cent lose the faith, and that besides those who lose the faith, there is still 80 per cent who keep it, although all do not practice it to the same extent. But in any case, this 20 per cent proves that religious education is inadequate even in our secondary schools.

Therefore it is not surprising to learn that protestantism is making great strides in Latin America. The main reason for this success, as the joint pastoral letter of the bishops of Brazil pointed out, is the lack of religious preparation among Catholics. We need not get worried yet, because protestants hardly form more than two per cent of the population of the Latin-American countries. However, they are a minority with big economic resources and they are expanding very rapidly. In Central America and the Antilles, the total number of protestants has increased ten times between 1925 and 1952.

Free Masonry which has always been very powerful in many Latin-American republics is taking on a new lease of life in some countries. In Cuba in the state schools, 13 per cent of the boys belong to masonic associations as compared with 18 per cent who belong to Catholic organizations.

On the other hand, spiritism and superstitious practices still exist even among the well-to-do classes. In the census taken in 1950 in Brazil, 824,000 people said they believed in spiritism. In Haiti, Vaudou is still a serious problem for the Church. In other countries, although we have not conclusive statistics, it is evident that there are a great number of superstitious practices particularly among less educated people.

The economic-social problem

In almost all the countries of Latin America (including the European colonies of Central and South America), the majority of the population lives in primitive conditions, specially the peasantry which forms at least two-thirds of the total population of Latin America. This is true not only in those countries which are going through an economic crisis like Bolivia or Chile but also in others like Venezuela whose capital output per head of the population is higher than that of Holland, Germany or Italy. According to a Brazilian bishop and his statement can be applied to all the other Latin-American countries, the life of the rural worker is usually subhuman. In many areas in America, the peasant's dwelling is no different than that of the poor native before Columbus.

The condition of the city worker is somewhat better but is still unworthy of a Christian civilization. In Buenos Aires, there are thousands of skilled workers who enjoy the same standard of living as their counterparts in North America, but half a million men live at a far inferior level. This happens in all our big cities which are surrounded b terrible slum areas. The carefu study which was carried out in Mon tevideo for the Eighth Social Wee in Uruguay, concluded that, work ing on the basis of a living wage, third of the men in that rich cit earned far less than this minimum and another third were borderlin cases.

The enormous riches of Lati America are therefore concentrate in the hands of minority groups wh live like the more prosperous classe in the United States or in Weste Europe. In Chile for example, study carried out some time ag showed that about 1,500 landowner owned 68 per cent of the land of th country. There are areas in whic the number of small holdings has in creased very much as in Costa Ric and in the department of Caldas i Colombia, but the contrast betwee the minority of rich landowners an the vast majority of landless peas ants who live in appalling misery i the general rule in Latin America

The concentration of our coun tries' riches in the hands of a fe leads to social evils aggravated b the nineteenth or even eighteent century mentality of most of th great landowners. The problem eve invades the religious field, for thi liberal mentality which denies th social doctrine of the Church, is ver widespread among the most Catho lic families of our prosperou classes. There are too many peopl who think they are excellent Catho lics because, when they have paire down the minimum salary of the workers to the last cent, they giv generous alms to the poor or mak large gifts to the Church. We mus also point out, with grave anxiet for the future of Latin Americ that in many countries, when mea ures in favor of the working class are put forward involving slight r strictions on the privileges of th more favored classes, we often fi among their bitterest opponent professional men who glory in bein practicing Catholics, businessme who figure among the most notab benefactors of the Church and pol ticians who are considered traditio al defenders of the legitimate righ

Catholics. As the Bishop of Tal- Monsignor Larrain said one day Manizales: "The alliance of istians with the perpetrators of stices is always a grave scan- "

he problem of *the natives* is ted with the economic-social blem, since in six nations in Lat- America, the number of pure In- ns varies between one-fourth and -half of the population, and the at mass of natives (the excep- ns are unimportant) belong to poorer and less educated classes. example, in Mexico, out of a al of 31 million inhabitants, there two or three million who do not ak Spanish.

Consequently, it is reasonable to pose that Latin America lends elf to Communism. In most of the tin-American republics, the com- nist party is proscribed, but in ual fact, there are powerful com- nist organizations more or less ndestine in all of them; com- nists have a strong hold on the rking classes and many party mbers hold key positions in the ncipal trade union movements. ce many people consider com- nists the most effective cham- ns of the working classes, and ce they are past masters in mod- techniques whereby small mi- rities assume complete control of ation, they are able to acquire im- nse power in many countries. is is what happened in Guatemala 1952 and is now happening in itish Guiana.

e crisis of the family

This crisis is apparent, first of all, reason of the *low number of re- ious marriages* in many countries, d the high number of irregular ions. In a country where the uation is somewhat better, it is lculated that one out of every ur citizens has been born out of dlock. If legitimacy had been nsidered from the religious point view, the situation would have en a little worse. The problem aches terrifying proportions in the ral and working classes in certain untries where the number of irregular unions is as high as 60 and even 80 per cent.

A still more serious aspect of the problem of the family today is the broken homes caused by separation and divorce. Of the 20 countries in Latin America, only four do not officially allow divorce, but even here, there are many broken homes. In the countries with divorce laws, figures stand as follows: a divorce for every five marriages in one of the Caribbean countries, and a divorce for every four marriages in a country in Central America.

A third aspect of the moral crisis of marriage today is the problem of abortion and artificial birth control. We have not been able to escape these evils though they have not created such havoc among us as in other parts of the world. In Puerto Rico, the government has established official centers for spreading instruction in contraceptives among the people, and in one of the biggest cities in Latin America, it is reckoned that the number of abortions a year is almost greater than the number of births. On the other hand, allow me to declare as a psychologist with clinical experience and intimate knowledge of the lives of more than two thousand people, that one of the main causes of apostasy among Catholics in the world today, perhaps the most frequent cause, is not the loss of the faith, but the problem of birth control. And this problem (we must shout it from the roof-tops) is closely linked with the economic problems of the working classes, above all in the cities. The worker very often faces a terrible dilemma because of his miserable standard of living; he must choose between mortal sin and heroic virtue, and the heroism of virtue is not the general rule among men.

Besides the consideration of these problems which, as we have said before, are not exclusive to our countries but which the Church faces to an even greater extent in other regions, we ought to mention some of the main factors which allow us to be optimistic about the future of the Church in this vast region which extends from the Rio Grande to the Tierra del Fuego, and which includes a third of the Catholics in the world.

First of all, *the Catholic tradition of our peoples.* In all the countries of Latin America, without a single exception, there are more than 90 per cent baptisms (we can say the same of Haiti and the French colonies of the Caribbean) and in some of them, 95 per cent of the population consider themselves Catholics.

The deep-rooted religious faith of our peoples sometimes comes to light in a most paradoxical manner. A Catholic writer in Bolivia witnessed a street demonstration which was openly marxist; the miners were shouting "down with the priests," but they raised their caps respectfully when they passed the Catholic church.

Religious manifestations in our towns and villages still provide a first-rate opportunity of observing the vigorous religious sentiments of its inhabitants. We need only think of the importance of the procession of our Lord of the Miracles in Lima which lasts two days, and at which every one in Lima is present. Or of the significance of the pilgrimages in Guatemala and the surrounding countries to the famous Sanctuary of the Christ of Esquipulas.

Above all, we are devoted to our Lady. As a legitimate heritage from Spain and Portugal, devotion to the Blessed Virgin flourishes everywhere in Latin America. There is no country that does not have one or two sanctuaries which are the object of a fervent cult. So deeply has this spirit penetrated the people, that while in Cuba only 73 per cent of the adult male population consider themselves members of the Church, 85 per cent believe that the Virgin of Charity can grant favors to those who ask her. This shows that there is still 12 per cent of the men who no longer believe in the Church but who still believe in the Blessed Virgin.

Nor is our Catholicism the external expression of religious sentimentality which feeds on outmoded traditions. Today in almost all countries, there is a vigorous Catholic renaissance which is capable of transforming the religious poten-

tialities of our peoples into the splendid reality of integral Catholicism. This is due in great part to the ever-growing strength of the movements for the lay apostolate. Consider, for instance, Catholic Action in Mexico, with almost half a million affiliates, or the Brazilian Confederation of Marian Congregations which links up more than 3,500 congregations. In some countries, we can now say that there is not a single parish where there is not some lay apostolate movement, and in places where in the nineteenth century, not a single man was to be seen in church, there are many men who not only go to Mass but who also participate actively in the sacrifice of the altar by receiving Holy Communion.

Even in connection with the four big problems mentioned earlier on, there are certain signs which give promise of a brighter future.

With regard to the lack of priests, we note the splendid number of seminarists in Mexico today, and the great improvement in Colombia where from one priest for every 6,230 people in 1938, the number has risen to one for every 3,440 in 1954. No less eloquent is the success of the vocations campaign in Paraguay in which associations for the lay apostolate played a leading part thereby almost doubling the number of seminarists in the country in one year. In this campaign, an incident indicates how much everyone was interested in the success of the movement. In one of the leading schools for young ladies in Asuncion, the girls who were leaving that year gave up their graduation party (and that means something in Latin America!) so that their parents should send the money they would have spent on the festivities to the diocesan seminary.

With regard to ignorance of religion, the lower classes are very eager to overcome this handicap. When a circular was sent out about introducing religious instruction in state schools, in Bolivia, 1,595 teachers replied in the affirmative and only 22 in the negative. When religious instruction was introduced in the state schools in the Argentine, parents who asked for religious instruction for their children, amounted to 94 per cent of the total number of parents of pupils in the city of Buenos Aires, and 98.89 per cent (almost 99 per cent) in the interior of the country.

The possibility of furthering Catholicism by means of catechetical instruction was clearly proved in an inquiry conducted for the Eighth Social Week in Uruguay. The inquiry showed that of the nominal Catholics who neither believed in God nor in the Church, only 40 per cent had received religious instruction more or less superficial in comparison with the 60 per cent which had not received any instruction at all. This makes us realize how many of these people might have had the faith and even practiced their religion if they had had the opportunity of basic religious instruction.

The religious education of the people in every possible way is indeed one of the principal anxieties of Latin-American Catholicism. We need only mention the great work of the InterAmerican Confederation of Catholic Education with its national affiliates and the amazing harvest among the pea ants in Colombia through the f mous radio station of Sutaten whose work is now being imitat in other countries.

In the social field, despite the ve serious errors which are still bei committed, the general attitude the working classes is not yet open hostile to the Church nor open favorable to communism as in ma places in Europe. An investigati in Cuba revealed that 19 per cent the people thought that the Chur favored the rich more than the poo but 50 per cent considered that t Church worked equally for both, a 31 per cent declared that the Chur paid more attention to the poor tha to the rich.

In the Church itself, there is grow ing interest in social problem Proof of this are the recent pa torals of the Cardinal Archbisho of Bogota, of the Archbishop Caracas, of Cardinal Caro and t

Large sectors of the population in certain well-developed countries and the immense majority of the population in under-developed countries live in misery.

Chilean Hierarchy. The movemen launched by Don Helder Camara Rio and by Monsignor Landazuri Lima for decent housing for t working classes are well know also the movements Emaus a

ristian Brotherly Help *(Fraterna uda Cristiana)* in Buenos Aires. a practical means of improving e standard of living of the peas-ts, we have the Catholic Coopera-e movement which is growing onger and stronger in Colombia, e Dominican Republic, Puerto Rico d other countries. The Rural Life ngresses in Manizales, Panama d Santiago in Chile have helped awaken Catholic interest in im-oving the conditions of life among untry people. Catholics also play active and effective role in many untries in the trade union move-ents, and in some of them, their fluence has tipped the balance in eir favor, as for example in the orkers' Union in Colombia. The CW is also making great strides most everywhere. Along with her associations for the lay apos-late, it is preparing the mass re-rn of the working classes to the urch. In Mexico, the Marian con-regations are working actively ong the working classes, and the owning of the Virgin of Guada-pe as Queen of Work provided a agnificent opportunity for promot-g Catholicism among the workers. *As regards the crisis of the fam-*, the anxiety of the hierarchy and Catholic lay leaders on this score very noticeable. In Cuba and in her countries, the dechristianiza-on of the family is one of the oints on which Catholic Action has ncentrated most. The Christian amily Movement *(Movimiento Fa-iliar Cristiano)* organized its first terAmerican meeting this year in ontevideo. But unfortunately, to quite sincere, it must be admitted at we, Catholics, have not yet und efficacious means of fighting is epidemic of the dissolution of mily life which is sweeping the orld.

—JOSE I. LASAGA

APAN

N ALL countries, the hour of the laity has struck. In some coun-ies, it is the twenty-fourth hour rhaps of a long and weary day and e arduous but triumphant crusade which will preserve the heritage of the faith. To us, in Japan, it is the first hour: the silent darkness of persecution which cast a pall over us, 250 years long, was lifted about a century ago. Since that time, the Church in Japan took new root in our ancestral soil. The seed, sown in the tears and blood of our martyrs, slowly developed into a sturdy tree. During the last ten years alone, our numbers doubled. Above all, ignorance and misunderstanding of the Church are being dispelled as she enters more and more into public life. While we were hated or ignored a century ago, we are now accepted as part and parcel of the religious life of the nation; we are more than tolerated: we are desired, we are admired.

1. In preparation for this Congress thousands of us have studied the task ahead. Through our Committee of the Apostolate, we have launched a national inquiry into our own religious life and into that of our non-Catholic brethren. This is what we found:

a. The old religions of Japan, Buddhism and Shintoism, have suffered a serious setback. Twenty-five per cent — that is some 20 million people — no longer recognize any personal relation with the traditional religion of their family. They find themselves, as it were, in a spiritual void. He who fills this void will have their souls.

b. There are in Japan several hundred New-Religions trying to fill this void; there is also this travesty of religion, Communism, which bids strongly for the possession of these souls. But the almost unbelievable lies here: in this confusion of voices, we perceive the unmistakable call of Christ. At this moment, there are in Japan many founders of new religions who claim to be the twentieth century incarnation of Christ. There is none who claims to be Buddha. This claim is more pathetic than it is ridiculous. This claim, in a way, is tragic. For, we fear, it pronounces judgment on ourselves, the Catholics of Japan. We are the Christ-bearers to our people. In us — and in us alone — Christ is incarnate again. Through us, He tells us, He shall be known or ignored, loved or hated by 90 million people.

c. Our inquiry has bared some fundamental traits of our religious psychology. We Japanese pay greater attention to him who speaks than to what is being said. It is also a point of politeness with us, as well as natural shyness, that in matters of religion we dare not directly approach the priest. We must be introduced to him.

d. Our inquiry tells us that 30 per cent of the 2,666 non-Catholic respondents, at some time or other, thought of joining the Catholic Church. But 50 per cent regret that they were never invited by a Catholic to come to church. This we take as an indictment; but also as an incentive to greater awareness of our role as collaborators in the ministry of our priests. We Catholics of Japan must contact those people lest they be lost to Christ.

e. In Japan, friendship, steeped in prayer and in the sweet fragrancy of an exemplary Catholic life, is a most powerful spiritual magnet. We want to be led by the heart more than by the head. At least 70 per cent of our converts have been brought to Christ through the medium of a friend. In our country, friendship achieves its true apostolic proportions: it warms as much as it enlightens. Fed at the burning furnace of Christ's own heart, our friendship is a flaming torch which will dispel the lonesome darkness of pagan hearts.

f. Our people did not lose altogether those natural predispositions to grace which delighted the heart of St. Francis Xavier. Our inquiry reveals that, in 1957, 27 per cent of our non-Catholic respondents believe in the existence of God, "creator of heaven and earth." There are 57 per cent who think that religion is necessary for them. Twenty-eight per cent tell us of their respect for the Catholic Church.

g. We were happily surprised to read how popular the Holy Father is with our people. In Pius XII, 35 per cent of our respondents salute the advocate of peace. On this solemn occasion, in the name of the millions who heard his Easter Message to Japan in 1952, and of the many other

millions who admire his tireless efforts on behalf of equality among nations and the just distribution of natural resources, on behalf, too, of the limitation of armaments and the prevention of atomic warfare, we express our gratitude.

2. The above considerations introduce us further into the role of the laity in the temporal order. In Japan, where we are but a small minority — two Catholics among 1,000 non-Catholics — we must make up in quality what we lack in numbers. We must put to use the contribution of modern techniques; study the applications of religious sociology; decide to do away, in ourselves and in our milieu, with whatever might weaken our efforts. We need, in one word, apart from prayer and zeal, greater unity and better organization.

3. It is plain that the interests of Japan, be it in the economical or political, the national or the international field, are eloquently expressed in the official position of the Catholic Church in those matters. When our Holy Father talks on social justice, on honesty in public life, on the respect due to the unborn child, on the natural rights of every man and woman to decent housing and a decent living standard; when he urges the nations to forget their mutual grievances and join hands and hearts in the building of a new world, a better world, then he talks for the millions among us whose daily bowl of rice is seldom filled, who hardly have the space of one straw mat which they can call their own. He talks above all, insistingly and imploringly, for the millions of speechless infants who fall victims to the heartless greed of man. In all matters the Holy Father raises a voice which finds an echo in the better yearnings of our hearts, and in the nobler traditions of our people.

And yet, one feels saddened at the thought that so few of our compatriots know that what they are looking for is already with them. We Catholic laymen of Japan must bring the Pope's message to our people. We resolve — and we take this international meeting as witness — we resolve to translate the Holy Father's teachings not in words, but in deeds, in our families, our offices, our factories.

4. We regret that we still fall short of this ideal of unity among ourselves which Christ has set up as the sign by which the nations shall recognize His disciples. True, we are making strides towards an efficient organization of Catholic Action groups and of the entire laity in parochial, diocesan and national associations. This Congress, we know, will give us renewed strength and inspiration.

5. The apostolate of the laity, it has been said, consists in a mutual exchange of services. Japan, which has received so much from your countries — above all the priceless gift of your noblest sons and daughters, our missionaries — has little to give. But as we say in Japan, "small gifts come from a big heart." We, the Catholic laity of Japan, we give *ourselves* to the Church, to you! And may, through this humble gift from the Land of the Rising Sun, the Sun of Justice rise in the glory of a new day, over Japan, over Asia and over the world!

—DR. M. D. HASEGAWA

AFRICA

IT IS a great honor for me to be called upon to survey the responsibilities of the laity today in Africa.

A young continent, just emerging from pagan superstition to Christianity, from primitive life to modern civilization, from subsistence economy to industrialization, and from colonial rule to political independence, Africa is the scene of a rapid evolution today. The present phase of social, economic and political evolution with full consequences for the future is the most critical period in the destiny of Africa. Under these rapid changes the work of the Church must be very difficult indeed; and the laity in collaboration with the Church must play an effective role in preserving and spreading the gift of Faith in Africa. It is the duty of the laity to guide the present process of political and economic development on Christian ideals of peace, truth, justice and charity and thu assure the African Continent a tru Christian civilization.

The turning point

The present transitional state the turning point in the history Africa. The situation demands tru Christian leadership, and qualities faithfulness, clear-sightedness, co judgment and great sacrifice. Th field of action here for the Africa laity is great indeed; and the turn events in Africa depends on the *typ* of leadership of those Africans wh may have political influence an power at this particular moment.

It is now more than ever tha Africa needs African leaders character, of integrity, of great cou age and zeal to adapt the Christia way of life and help to solve the d verse problems into which the who African Continent is being drawn b the present evolution.

Political development

As African territories move t wards political independence, it the responsibility of the laity to tak a leading part in public affairs that Christianity may spread an have an important influence in th national life of these territories.

Economic and social progress

At all levels of economic and pol tical activity, from private ente prise to cooperative combines, fro the Municipal Councils to the highe authority in the land, Christian i fluence must be exercised by Chri tian leaders — people with a dee sense of religion and ready to pas or to others the gift of faith the have received. In every sphere African life, under all sorts of e vironments, in towns and in rur areas the laity have a duty to di fuse the divine truth among men all times. Among town and urba populations especially, they shoul work to eliminate evils which gro with industrialization: problems bad housing, insanitation, prostitu tion, of drunkenness and juvenile d linquency. They should advocate fo bold economic planning; for a fan ily living wage, for better housin and should educate the people wh

ve lost the security of tribal life be good citizens adapting themves to the new surroundings, build- up a new community on sound ristian foundations. In the civil ministration, they have the duty of fending the rights of the individ-l, the family and Christian educa-n. In the social field, they should ganize social centers and study oups so that they influence the ellectual life of the country. By ample and leadership, the laity ould put into practice the social aching of the Church and eliminate e undesirable elements from dowry bride price which have a degener-ng effect on African Society and ucate and encourage Catholic wom- to take an active part in the cial and cultural activities of their omen folk of Africa.

ie racial problem

In the political and administrative ld in Africa today there are acute oblems which require urgent ad-stment. Social justice requires at all people should have equal ac-ss to the means of economic activity thout distinction based on color or ce.

Towns in most territories in Africa e predominantly run by non-Afri-ns, either on highly restrictive ilding regulations requiring big ms of money beyond the reach of fricans, or discriminatory legisla-on excluding Africans from full rticipation in the life of the towns hich are the centers of economic terprise and social and intellectual tivity. This administrative prac-e results in far-reaching economic nsequences which arouse feelings frustration and great resentment d is the source of bitterness and rest all over Africa. The laity ould work with all due courage to move this major social injustice d help towards establishing racial rity in Africa.

angers threatening Africa

Assailed by new ideas and faced ith problems of racial discrimina-on, of poverty, malnutrition and sease, Africa can fall easy prey to e materialistic influences now veeping the world. In order to vert the danger of atheistic Communism extending to Africa, every endeavor must be made to remove those conditions which violate social justice and are in themselves rich fields of Communist propaganda. *One does not abhor Communism and yet uphold Apartheid!* These two evils should have no place on the African Continent and must be eradicated completely.

The social doctrine of the Church properly applied, supplies the only solution to the irritating social problems in Africa and in this field the laity have a big responsibility to study and interpret the social teaching of the Church into practical application.

Thanks to the Missionaries

A survey of the position of the Church in Africa reveals great progress. The missionary effort has been blessed with much success, the number of Christians is increasing, and the Church in some places is working under African Bishops. This is a source of great joy to all Christians and we should offer our prayers to God in gratitude for the missionaries who brought the faith to Africa.

Great tribute, too, must be paid to the missionaries in the field of education. Much of the present progress in Africa today depends on the daring pioneering work of the missionaries in education.

The African laity have on the other hand a heavy responsibility. They have to tackle the problems outlined with a convinced Christian leadership and a true spirit of apostolate; so that they may by force of example, of action and of supernatural living, preserve the faith and spread it to the numerous mass of those who are still waiting for the message of salvation.

—PAULO SEMAKULA

South American Diary

(Continued from page 24)

Lombardi, Apostolic Nuncio; Auxiliary Archbishop Helder Camera and Dr. Henry Amiel, Director of Latin America for Catholic Relief Services — NCWC. Archbishop Lombardi kept jumping up to point to the huge map of Brazil back of his desk — 3½ million square miles (more than the U.S. plus another Texas thrown in), 50 million Catholics, only 8,538 priests, one priest to 5,820 souls. What a "parish" to shepherd! He recounted with joy the great work of American missionaries, the Franciscans and Redemptorists, *and* the six diocesan priests from Nicolet, Canada, who have been for two years in the Amazon valley, a pilot plan similar to the diocesan team from St. Louis to Bolivia. And the same refrain: "We need so many more!"

2. The flight from Rio to Caracas across the Amazon jungle provided a final ictus to the continent's spectacular geography. Non-stop for nine hours 50 minutes via DC-7, 2,880 miles, over a region still rawly primitive. No highways or railroads in an area 1,800 by 2,000 miles. Tribes who have not yet reached the stone age. And what missionaries!

3. Caracas. Neon lights, supermarkets and turnpikes are the more obvious consequences of the oil boom. But Dr. George Hall of the Creole Foundation (Standard Oil) showed us another side: scholarships, research grants, educational advance. Dr. Howard Law of the *Consejo de Bienostar Rural* (Rockefeller funds) showed us their decade of progress in developing a rural extension service: county agents, home demonstrators, needed literature, 4-H clubs. Basic research is now resulting in a 200,000 acre clearance on the Amazon side of the Andes slope for new farms. So something will remain for the people when the oil plays out — we hope.

Thank you for having followed me these 13,000 miles. Your acknowledgments are appreciated. A final word of gratitude to my good Bishop Greco for allowing me my annual vacation at this time in order to spend six weeks with our Lord south of the border. My final conviction: borders no longer exist. The Body hears the Head saying: "You and you and you and I are One and We."

BOOKS

Only God Speaks of God

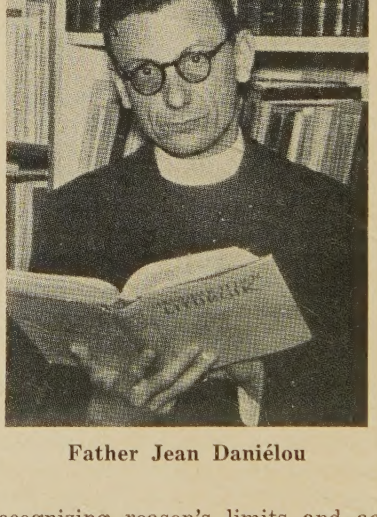
GOD AND THE WAYS OF KNOWING, by Jean Danielou, Meridian Books, New York, 249 pp., $3.75.

"My plan in this book," writes Father Danielou, "is not to record what I say of God, but what God has said of Himself . . . to place religions and philosophies, the Old Testament and the New, theology and mysticism, in their proper relationship with the knowledge of God."

The outstanding French theologian treats the question of God with vital insight and a sense of great urgency. "We should wish," he points out, "to help Christians to place within their knowledge of God the many ways that are offered to them, to love the Bible without depreciating theology, and to study theology without neglecting mysticism. We should wish above all, in a world from which God seems so absent, to restore the progressive stages by which He manifests Himself, and by which He can be rediscovered."

The six chapters of this translation of *Dieu et nous* constitute an ordered and comprehensive survey of the principal approaches to God. The first of these is pagan religions. In an attempt to define the status of these religions within a Christian perspective, Father Danielou indicates their positive value as well as certain deep-seated ambiguities that lead them into the errors of polytheism, pantheism and dualism. But the expression of the primitive conscience in mythic ritual and its awareness of the symbolical character of the cosmos conspire towards an authentic religious experience. That is why much of this symbolism has been retained in the Christian liturgy. As an early Father said: "God is sun, star, fire, earth, breath, dew, cloud, absolute rock, stone, in a word all that is and nothing that is."

In "The God of the Philosophers" the fundamental question is: can reason know God of its own power? Father Danielou does not deny it. But he speaks here in extremely guarded language. Reason *can* know God but only from the outside. There is frequent reference in this section to what the author calls (and the existential influence is noticeable) "limit-problems." A rational proof of God seems to be a combination of



Father Jean Daniélou

recognizing reason's limits and accepting the mystery of what is beyond. Writes Father Danielou: "Reason is compelled to affirm Him in order to remain faithful to herself; and by this very affirmation reason recognizes her limits. . . . To know God is not, then, to hold Him in my intellect, but on the contrary to rediscover myself as measured by Him." It is a failure to grasp the limited character of a finite mind that led such philosophers as Plato and Hegel to see God as pure concept or an absolute mind. A similar failure led Nietzsche (and Sartre a Merleau-Ponty in our own day) give God a metaphysical funeral order to safeguard human valu The precise difficulty of reason co fronting the problem of God is a ra cal temptation to deny that hum nature is of its very essence a re tionship. That is, we exist only i sofar as we are "uttered by anothe

The "God of Faith," know through revelation, opens a new a proach to God. Here the initiative entirely with God. He speaks, d claring His intervention in histor and promising the salvation of n tions. Faith is a stumbling block man because "it involves the accep ance of his dependence and the aba donment of his self-sufficiency. Th faith reaches him in his will-t belong; she puts him at the mercy another." The Biblical idea of G is known through the Covenan This, Father Danielou stresses, "co stitutes an irrevocable commitme on the part of God, who takes the e tire initiative in it. The faithfulne of God is not at the mercy of the u faithfulness of man."

The three principal qualities God that are shown forth in revel tion — His truth, His justice and H love — must be understood in the immediate reference to God's pro ises. Thus *truth* leaves the world things to enter into the world of pe sons. The truth of God is "the so ereign veracity of the testimony which He enables us to know . . . H hidden life and His hidden plan up earth." Likewise, God's justice. has nothing to do with the commut tive justice of men. Rather it co cerns what God owes to Himself. D vine justice is God's fidelity to H own promises. This explains t paradox, for example, of the worke in the vineyard where the last to e

is paid as much as the first. God's
e is also bound by the strange na-
e of His pact with men. It im-
es reciprocation on our part. But
does not depend upon it. That is
y Divine love is frequently ex-
essed through the symbol of vari-
s forms of the family community,
rticularly that of marriage. Love
commitment. It is fidelity. God
s obliged Himself, if we may so
eak, to love us jealously in spite of
w we may react to Him.

The "God of Jesus Christ" is the
nity of persons, *the* mystery of di-
ity. This is the heart of the Chris-
n faith, the peak of religious ex-
rience. No higher way is given to
n to know God. "Christianity,"
e author concludes, "is the appeal
dressed to man by the Father, in-
ing him to share in the life of the
n through the gift of the Spirit.
is constitutes the very essence of
ristianity." Two final chapters,
he God of the Church" and "The
d of the Mystics," indicate man's
rsonal appropriation of God's tri-
e life.

It is the Church's role to mediate
velation to us, to explain and
rify the sources of Tradition and
ripture, to render Christ available
rough the Mass, the sacramental
e and the liturgy. The Church is
rist's living through history,
anslating Himself to each succes-
ve generation and adapting Him-
lf to the changing conditions of
ne. Father Danielou enters into
aternal controversy with the Prot-
tant theologian, Oscar Cullmann,
er the nature of apostolic author-
y. He also has some illuminating
mments on the state of theology
day. He determines theology's
ortcomings in relation to "The God
Jesus Christ," that is, the Trinity.
certain sterility in modern theol-
y," he says, "is chiefly due to the
ct that the supernatural sap, the
namism of faith toward the vision
the Trinity, no longer animates it.
ie true science of God is that which
ads us to love God. It is impossible
read St. Augustine without being
ruck by the impulse that draws
n towards the Trinity. The same
nnot be said of our contemporary
idebooks."

Father Danielou's final chapter is in many ways his most important. For here he speaks of the individual's intimate contact with the triune life of God. He defines mysticism as "the contact with the presence of God within it." That might also serve as a definition of sanctity — a less formidable word. It is interesting to note that this is the highest way of knowing God. All over avenues to Him are completed at this level. The revelation of nature, of the Old Testament and of Christ as well as the teaching authority of the Church become meaningful for the individual only when he has taken God into himself. This is the root meaning of Baptism: to become transformed in God. "Mystical knowledge is," the author tells us, "the hold which consciousness takes on the presence of the Trinity in the center of the soul through the mirror of grace." It is, in a time-honored term, the indwelling of the Blessed Trinity. This is the God "felt by the heart." And it is the strongest appeal He can offer to man today. All true knowledge of God implies a conversion to Him.

It is to be hoped that such a book will find its way into the hands of Catholic students and lay apostles. It is to be hoped, too, that teachers, priests and Catholic leaders at large will not pass up the means of vital communication *God and the Ways of Knowing* will foster. Apart from Father Danielou's comprehensiveness, the reader is struck by his awareness of the needs of souls today and his learned familiarity not only with traditional trends and authors but particularly with those of our times. He breaks out of rigid, academic categories and thinks energetically with great sympathy for the efforts of non-Catholic minds. All must work together, he seems to say, who love God, who sincerely seek Him, who earnestly desire Him.

In view of what has been accomplished in this relatively short volume, it would be in poor taste (to say nothing of being unfair) to criticize the author for obvious generalizations and a certain lack of development here and there. Some price must be paid for breadth. Father Danielou is interested in synthesizing and opening out perspectives. He is interested, above all, in making God meaningful to our age. And he has written an eminently satisfying book.

—Bernard G. Murchland, C.S.C.

Sacrament of Catholic Action

THE MODERN APOSTLE, by Louis J. Putz, C.S.C., Fides Publishers, Chicago, 148 pp., $2.95.

The modern apostle is the layman who bears Christian witness in the providential sector of his temporal vocation. The arena of his activity is the changing structures of society. He is a man like other men yet stamped with the indelible marks of Baptism and Confirmation, alert to the central values of human destiny, sensitive to the religious dimensions of man.

In this new book Father Putz, a long time inspiration to apostles, writes calmly and clearly about that vocation. No one, he remarks, is born an apostle.

A first section of *The Modern Apostle* treats the mission of the layman: the nature of his vocation, the area of his apostolate and the spirit of his dedication. "After two thousand years," he writes, "those rules of apostolic procedure are still valid. The Kingdom of God is still good news, and the news must still be proclaimed to willing listeners. The Gospel has not changed, nor the need to proclaim it. What has changed and is changing is the world. The Church must be ever close to the present realities so that the apostolate may reach the people of today. The Church is nothing else but the continuation of Christ doing precisely what Christ came to do, namely to save mankind."

In a second part ("Expressions of the Lay Apostolate"), Father Putz is very much at home as he discusses the apostolates of the family,

the student, the worker and the parish. Here his experiential understanding of his subject becomes obvious. One notices, for example, the value he attaches to little things — for of such the great oak tree of sanctity grows. Many an apostolate has floundered because of well-intentioned ambition. Father Putz also realizes the precious limits of human nature. "One of the most powerful steps towards unity," he notes in a wise line, "is to accept people as they are and work with them as they are." Nothing could be more Christ-like than to adapt ourselves to the human exigences of our situation and circumstances. Towards the end of this section he has some interesting paragraphs on a chronic problem of the lay apostle: how to interest priests! "Those responsible for the apostolate," he counsels, "must discover the needed chaplains and gradually educate them to the functions of assisting a group of lay apostles." This is a polite way of saying that laymen, in some sense, must train their chaplains. And the point is well taken.

A third section comprises a meditation upon the life of our Lord under three sub-titles: preparation, expectation and transfiguration. There is, finally, an examination of co science recapitulating the princi points of growth in the spiritual l and apostolic action.

The Modern Apostle is writt with striking clarity and simplici There are no footnotes, no erud quotations, no controversial qu tions raised, and no historical su veys. It may be recommended as especially worthwhile *vade mecu* for anyone dedicated to the her task of bearing Christian witness and this includes the great numbe of Christians outside the ranks the organized apostolate.

—Paul Donov

Saints for Our Times

THE world today stands in need of new saints; saints who will take their place beside the venerable figures of sanctity who can be found in every page of the Church's history; saints who will be totally dedicated to bringing a solution to bear upon problems of the world, who will synthesize the many sides of contemporary life into a harmonious whole and who will impregnate this synthesis with a spirit of vital faith, a deep love of God and joyous participation in the life of the Church.

The perfect realization of such a synthesis of the divine and the human is beyond the forces of any individual and even those of society. Only One can bring it about: Jesus Christ, the Son of God and the Son of Man. He is our model for all time and imitation of Him is the only way to perfection. Through imitation of Him each of us can and must lead a life that is integrally human and openly Christian. Such an ideal must be the mainspring of our lives.

A soul that is made for nothing less than God Himself must possess stubborn patience, strong character and relentless energy. For the saint is never completed. The kingdom of God is always to come; it is never perfected. It is only beyond the reaches of time that it will be fully achieved. But here below nothing is ever lost. Every act of virtue adds a new line to the kingdom of God.

Today we need saints of all descriptions: the employer-saint, the worker-saint, the scholar-saint, the politician-saint, men-saints, women-saints and child-saints. The mission of the saint in today's world is to be the pioneer in a new way of family life, a new world state, a new society, a new creation — a pioneer in the kingdom of God that is ever renewing itself.

May God grant to an age in search of itself an abundance of men whose sanctity is in the service of the new marriage that must be effected between the divine and the human.

—A. Rademacher